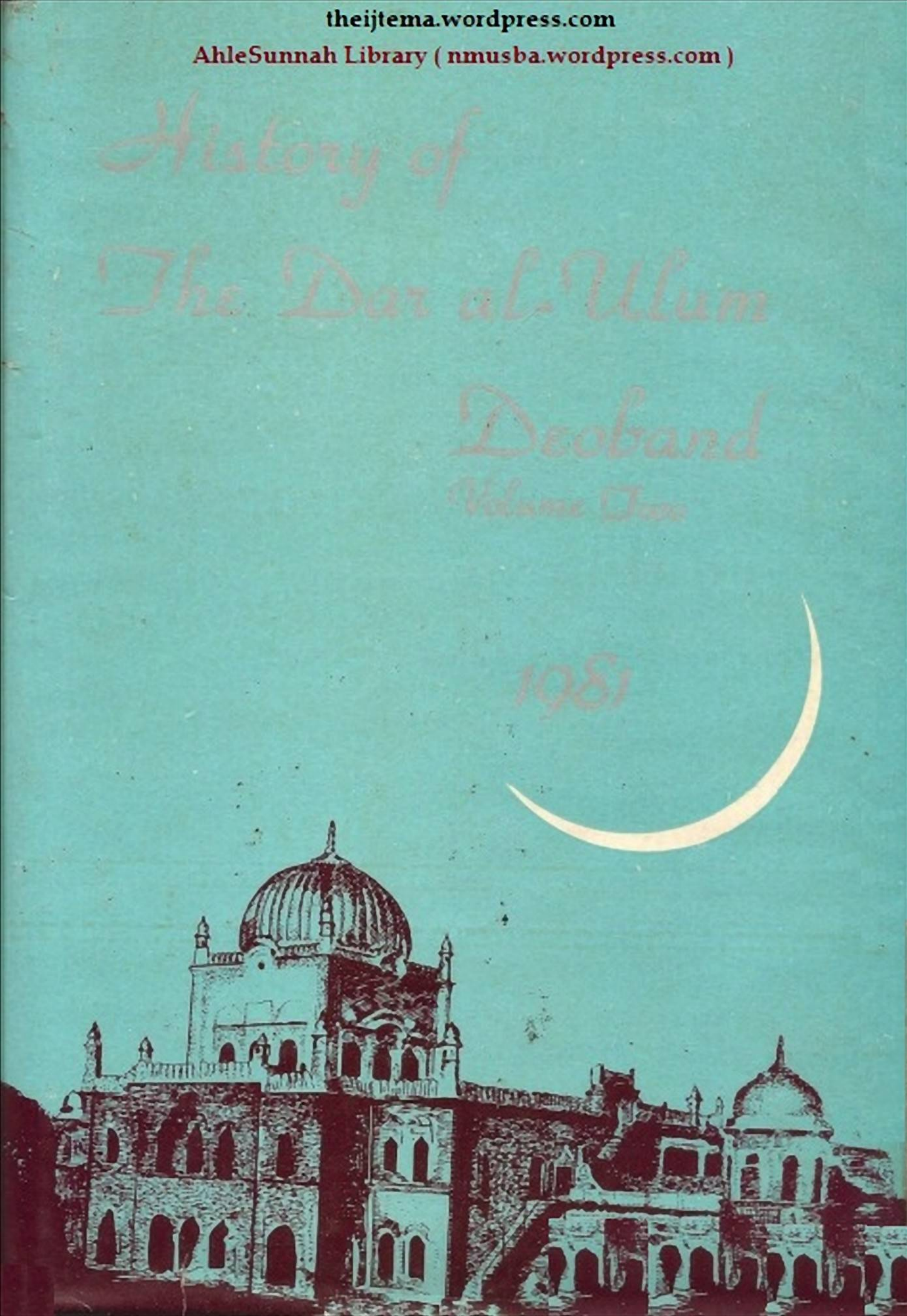

History of
The Dar al-Ulum
Deoband
Volume Two
1981

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History of the Dar al-Ulum Deoband

VOLUME TWO

THE GREAT RELIGIOUS ACHIEVEMENT OF THE MUSLIMS OF THE SUBCONTINENT

THE HEADSPRING OF ISLAMIC EDUCATION & CULTURE AND THE REVIVAL OF THE COMMUNITY

A Historical Survey of the Great Religious and Educational Services and Political Activities of the Dar al-Ulum, Deoband

By order of the Majlis-e Shura,
& Under instruction of

Hakim al-Islam Hazrat Maulana Qari Muhammad Tayyib,
Vice-chancellor,
Dar al-Ulum, Deoband.

Sayyid Mahboob Rizvi's
Tarikh-e Dar al-Ulum, Deoband (Vol. Two)

Translated into English by

Prof. Murtaz Husain F. Quraishi,
S.B. Garda Arts College,
Navsari - 396 445.
Gujarat.

November, 1981

HISTORY OF THE DAR AL-ULUM, DEOBAND

VOLUME TWO

Foreword :	by **Hakim al-Islam Hazrat Maulana Qari Muhammad Tayyib** Vice-chancellor, Dar al-Ulum, Deoband
Author :	**Sayyid Mahbood Rizvi**
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TRANSLATOR'S NOTE

The first volume of the History of the Dar al-Ulum, Deoband, reached Deoband just a week before the much-awaited Centenary Session, but the authorities were so busy in giving finishing touches to the gigantic preparations that were going on for more than two years, for this unique session, that there was no time to open the parcels of this volume to put a few copies on show. The translation of the second volume was ready to go to the press six months later but it was not considered advisable to print it without including a brief report on the said memorable session. As the whole staff of the Dar al-Ulum engaged itself in winding up the said preparations, the report, compiled by Mr Azhar Siddiqui in Urdu, took time to prepare and came to me quite late. The same has been added by me to the original text as Appendix III. It is indeed a fitting appendage to these two volumes, for it will give a fair idea to the reader about the value and position of the Dar al-Ulum, Deoband.

The translation of the first volume had to be sent to the press in great haste and so some translation-mistakes detected by me later in the printed book should be pointed out here. On page 165 the word Kordah appeared as a proper noun; it in fact means "a sleepy village". The 6th line on page 141 should be: "it is necessary to fill the kiln", but some how this affirmative sentence became negative. And because of the word "na'ib muhtamim" in the text somewhere, Maulana Abdul Haq became pro-vice-chancellor. He was in fact a personal assistant to the vice-chancellor. The presence of all these —and similar other, if any— mistakes is regretted.

Another reason of delay in the printing of this volume was the late inauguration of the brandnew Linoterm Machine (of English make), exactly one year after the said session, i.e., on 23rd March, 1981. Vishnubhai Pandya had suggested to print this volume on this machine. His elder son, Shreyas Pandya, suggested the 'Kable' type for this volume. It is really very attractive.

Thanking him and his younger brother, Yagnesh for their courtesy and sincere co-operation; and my colleague, Prof. Miss Kety M. Dudha, head of the English Dept. in my college, for her careful reading of the typescript, I also thank, on my own as well as on behalf of the Dar al-Ulum, Deoband, Mr Vishnubhai S. Pandya for the same liberal concessions in printing charges he had given earlier also, though dearness is soaring unrestrained.

MURTAZ HUSAIN FAIYAZ HUSAIN QURAISHI.

Selodwad, Navsari - 396 445, Gujarat,
Sunday, 19th Zil-hijjah, A.H. 1401
— October 18, 1981.

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FOREWORD

by

Hakim al-Islam Hazrat Maulana Qari Muhammad Tayyib

(may his shadow never grow less!), Vice-Chancellor,

Dar al-Ulum, Deoband

In the thirteenth century hijri subcontinent there were two important problems, that began from the time of Shah Wali Allah Dehelvi, before the Muslims : one was that of the preservation of the Muslims' beliefs and practices and the other was of a political nature, purporting to deliver India from the English paramountcy. After Shah Wali Allah, Sayyid Ahmed Shaheed, Maulana Shah Muhammad Isma'il Shaheed, Maulana Muhammad Qasim Nanautavi and Maulana Rasheed Ahmed Gangohi carried this movement of preserving Islamic values forward. They remained engrossed in the great struggle of economic and social reform : they opposed ruinous customs and conventions, elucidated Islamic beliefs and propositions (**masa'il**) with rational arguments and tried their best to revive the system of the widows' re-marriage, the women's right of inheritance and for the correction and removal of social inequalities. To effectuate the other purpose they established religious schools, and the fact is that their efforts greatly affected every corner of the subcontinent, touching a large number of Muslims.

Nevertheless, it is also a fact that the outside world, particularly our modern educated class, is still unaware of these characteristics of the Dar al-Ulum to a large extent, the reason for which is that from the very beginning the Dar al-Ulum has been in the hands of a group which believed in the principle of more work and no show. But now expediency demands that outsiders too should be acquainted with whatever the Dar al-Ulum has performed and data should be provided for the history of India, particularly that of the Muslims, which will be written in the future; and those misunderstandings about the Dar al-Ulum which are regnant among the modern educated class or the common Muslims should be removed. This epoch is an epoch of literature and books. If the servants of the Dar al-Ulum, in accordance with their contented and humble demeanour, continued to be unconcerned with this demand of the period, then possibly, with regard to our own disposition and conduct, it might not at all be harmful but it would certainly not be useful

for the future generations as well as for those of the present times also, because countless individuals who know and recognise personalities and movements through journals, books and magazines, will not be able to know correctly the valuable religious, academic and cultural achievements of the Muslims of the subcontinent; the worth and value of which will be felt more tomorrow than today, because this Islamic and religious centre is a great national wealth of the Muslims of this subcontinent.

It was my heart-felt longing for a long time that something valuable in a disquisitional and historical style be prepared on **Hujjat al-Islam** Hazrat Maulana Muhammad Qasim; the second was that the tack of the Dar al-Ulum, Deoband, be introduced to the public in a very apopthegmatic and authoritative manner, and the third was that a complete, detailed and effective history of the Dar al-Ulum, Deoband, be written.

On the first two topics this humble writer has arranged some matter but so far it could not change from black into white and still awaits publication in book form.

However, this my third longing Allah Most High has got fulfilled through an elegant stylist and discerning historian like Sayyid Mahboob Rizvi who was selected for this service by the responsible authorities of the Dar al-Ulum, Deoband. Setting his pen to paper with a fine style, compactness and disquisition, he has fully discharged the right of his topic to the extent of his effort and labour. He accomplished this task with such assiduity, attachment and expedition that while not much time has passed over the completion of the first volume this second too is being presented to the audience. May Allah Most High bestow upon him great reward for this toilsome work! For this he certainly deserves to be complimented by all of us. It is hoped that like the first the second volume too will prove a precious academic present for the discerning.

Muhammad Tayyib,
Vice-chancellor,
Dar al-Ulum, Deoband.

Deoband. U. P.
5th Rabi al-Awwal, A. H. 1398
(— Tuesday, February 14, 1978).

IN THE NAME OF ALLAH, THE COMPASSIONATE, THE MERCIFUL

PREFACE

The first volume of the History of the Dar al-Ulum, Deoband, was published (in Urdu) last year and was generally received well in the academic and literary circles. For this general popularity the present writer is all humility and gratefulness in the Divine Court that God bestowed upon the like of me, a frail slave, the grace to render this great service to the Dar al-Ulum, Deoband. "Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing" (V:54). The Almighty Glorious Lord takes any work He likes from anyone. Should He so will He may take the work of a beam from a straw and may bestow the strength of a great rock on a particle of dust.

"Ability is no condition for His largesse".

The translations of the first volume into Arabic and English languages have begun and it is hoped that both will be ready in one year.

Now the second volume is before you. May Allah Most High bestow upon it also the honour of general approbation!

The history of the Dar al-Ulum, Deoband, is in fact a very important document of the greatest religious achievement of the Muslims in this period; it is a history of a very delicate period of the Islamic sciences and arts and the Muslims' beliefs and practices. In an age of decline and degeneration of the Islamic sciences it was the Dar al-Ulum, Deoband, alone which kept the lamp of the prophetic knowledge alight inspite of the gusts of a contrary wind, and taking the seekers of prophetic knowledge into its lap and rescuing them from a state of academic confusion and dispersion, enabled them educationally to discharge the duty of preaching and propagating Islam.

The Dar al-Ulum, Deoband, is not only an educational institution but is also a vast religious movement, which has had a special dignity in its great objective and method of teaching. The ulema of the Dar al-Ulum, Deoband, have always acted upon the Holy Prophet's (peace and blessings be upon him!) instruction "It is necessary for you to follow my Sunnah" and they have always translated "On which I and my Companions act" into practice. To walk on the straight path they have adopted that method which is exactly apposite to the nature of Islam.

The Dar al-Ulum, Deoband, on account of its consummate stability in religious sciences and maturity in conformance to the Sunnah, has had a distinctive dignity in the subcontinent; particularly in the teaching of Hadith it has had a unique style which distinguishes it from all other seminaries in the country. Its teaching of Hadith has been credited with international fame and prestige. Accordingly, in the method of teaching, administration and management innumerable madrasahs today are being established on the pattern of the Dar al-Ulum, Deoband.

The valuable achievement the Dar al-Ulum, Deoband, has to its credit in sustaining the Muslims' glorious past, in strengthening their present and in making their future bright and resplendent according to the Islamic values, is such a source of pride for it that the history of the Islamic community can never allow it to be consigned to oblivion. The Dar al-Ulum, Deoband, has been a dauntless standard-bearer of Islamic life, calling people to Imam Abu Hanifa's **maslak** (tack or cult), the preacher of Shah Wali Allah Dehelvi's thought, the commentator of Shah Abd al-Aziz's knowledge, and the greatest trustee of Maulana Muhammad Isma'il Shaheed's sentiments of liberty. The Dar al-Ulum, Deoband, has been an effective and active movement of the religious sciences. This movement, sweeping off the garbage that had collected in the Muslims' beliefs and practices over the centuries, acquainted them with clean and pure religion, delivered them from the grip of polytheistic and heretical (bid'ati) customs and conventions and false superstitions; at the same time, dispelling the fear and terror of the British government, helped them become politically able to take lead in the movement for the freedom of the country and thus elevate the Muslims' communal dignity. In short, there is no educational, missionary, reformative and political aspect of life on which the Dar al-Ulum may not have impressed the mark of its valuable services. At the same time it is not a matter of little importance that the sphere of this movement did not remain limited to the subcontinent; on the contrary, its gamut widened to far off places so that the Dar al-Ulum, Deoband, has become an academic and religious centre not only of the subcontinent but also of the entire continent of Asia.

From the beneficial education of the Dar al-Ulum, Deoband, were produced thousands of ulema, Masha'ikh (spiritual directors), thinkers, preachers, leaders, writers and authors who have attained a revolutionary position in the Islamic history of the subcontinent. Their academic, religious, educational, authorial, missionary and reformative achievements are of great consequence. In the fields particularly of spiritual guidance and instruction, teaching and educating, sermonising and preaching they

appear to be in the lead; they were never at default in leading the Muslims. Their great services are not confined to any special angle or any single aspect of the Muslims' life; rather, the ulema of the Dar al-Ulum, Deoband, have rendered valuable service to Islam and the Muslims on every plane; they always girt themselves up in every period for discharging their duties and have breasted and faced every challenge thrown to Islam. Hence the momentous services the Dar al-Ulum, Deoband, and the net-work of other religious schools patterned after it and spread all over the subcontinent have rendered to the Islamic community, have had great popularity and esteem among the Muslims.

To collect and condense the various and variegated achievements of the ulema of the Dar al-Ulum, Deoband, into a limited number of pages is indeed very difficult, for the details of these services will require huge volumes. There is need particularly of writing a **tazkira** (memoir) of the sons of the Dar al-Ulum, Deoband, in this connection who number nearly twelve thousand.

I have tried as far as I could that if not all, at least the important aspects of the Dar al-Ulum and its ulema may be brought to light. Now that a beginning has been made of writing on the Dar al-Ulum, Deoband, it should be hoped that in future still more useful writings would see the light of the day from time to time. It is in fact an important obligation on the pen-wielding ulema of the Dar al-Ulum, Deoband, that they make their alma mater the topic of their writings and try to present the different aspects of the Dar al-Ulum in a much better way. I hope that this beginning will prove good for those who wish to work on this topic. Moreover, a comprehensive history of all the seminaries should be compiled, with a minute survey of their exploits; it is a very necessary work to which pen-wielders in religious schools should pay heed.

At the end of this volume has been included a long excerpt from **Masnavi Farogh**, which, it may be pointed out, is the oldest versified history of the Dar al-Ulum, Deoband; it is, however, strange that inspite of having the value of an authentic document because of its being the testimony of an eyewitness, it was lying in limbo for a very long time. **Masnavi Farogh** had been written at a time when the Dar al-Ulum, Deoband, was passing through its period of infancy and was known as "Madrasa-e Islami Arabi", but at that very time, due to its extraordinary popularity and fame it was being perceived that this madrasah (school)

was acquiring the status of a **dar al-ulum** (university). The author of the masnavi has expressed this fact in one half-verse as follows :

"Deoband now became a dar al-ulum".

Over and above the conditions of the incipient stage of the Dar al-Ulum, Deoband, details of teaching and imparting of lessons, educating and learning and its fame and centrality, such a picture of the conceptions that were then prevalent among the Muslims about the knowledge and learning, abstemiousness and piety of the elders of the Dar al-Ulum and the trustworthiness and rectitude of its functionaries, is found in the **Masnavi Farogh** which is not to be seen elsewhere; and hence its necessary portions have been included in this history of the Dar al-Ulum, Deoband.

At the end have been given tables of the annual income and expenditure, construction-work, and the magistral and office staffs. It is hoped that these tables will prove useful and informative to those readers who may be interested in figures and statistics.

May Allah Most High accept these leaves and make them useful and beneficial for the readers! "There is no grace but from Allah".

I am grateful and feel obliged from the bottom of my heart for the labour and assiduity with which Maulana Abd al-Haq, Incharge of the Daftar-e Ihtemam, has corrected the proofs of both the first and the second volumes.

Sayyid Mahboob Rizvi,

Dar al-Ulum, Deoband.

27th Muharram al-Haram, A. H. 1398

— Saturday, January 7, 1978.

CHAPTER IV

THE CELEBRATED ULEMA

If a survey is made of the academic, religious, communal and political history of the past one hundred years in the subcontinent, it will be known how the eminent ulema of the Dar al-Ulum, Deoband, have discharged the most important obligation of preserving the Book and the Sunnah. The glorious services they have rendered in this regard are indubitably **sui generis**. Their foremost great achievement is that inspite of being deprived of the help and co-operation of the state, they started the universal movement of maintaining the religious sciences and establishing Islamic madrasahs through the co-operation and contributions of the common run of Muslims[1].

By Allah's grace and favour this movement gained popularity among the Muslims. As such, seminaries were started at many places and since then their number is still on the increase, details of which have already been given in the foregone. Our elders, by keeping religious education free from the influence of the government, wanted to maintain intellectual freedom, so that through independent education may come into being a generation whose heart and mind may not be indebted to the obligation of government aid and which may in all respects live a life of knowledge and practice with independent thinking. Maulana Sayyid Muhammad Mian has stated :-

"In fact the establishment of these Arabic schools proved a great boon for the Muslims. Whatever traces of Islamic culture and social life are visible in India today are the blessings of these very madrasahs. It is through these very madrasahs that India has attained that light of the knowledge

---

1. The system of contribution established by the Dar al-Ulum, Deoband, was very easy and feasible. Some detail of it has already been stated in the foregone. In the report published in the first year of its commencement it has been clarified that "there is no restriction on the limit of the contribution nor is there any peculiarity of religion and community". The implication is that even one paisa can be contributed and it is not necessary that the contribution can be in cash only; one can contribute even in kind, like food, clothes, books, etc. This facility in contribution proved very useful, profitable and more rewarding than what had been estimated. Under this facility even those people who could not afford to give their mite in cash got a chance to participate in this good work. This system proved very useful for the founding and advancement of the religious schools. This insight and foresight of the elders of the Dar al-Ulum served as a torch of the path for other institutions and societies. If pondered correctly, there is no better way of spending one's earning than in this most sound cause. It is indeed the healthiest and purest form of charity, a source of good luck for the contributor.

of religion and conformance to the Shari'ah with such distinctive glory that other free Muslim countries have not been able to attain, and as long as the system of these madrasahs remains extant in India independently, no power can inflict any harm to the scintillation of this light".[1]

Sayyid Rasheed Reza writes :-

"In Madrasa-e Deoband which is entitled 'Azhar-e Hind' I saw an academic movement from which great benefit is expected".[2]

During the course of 114[3] years, from 1283/1866 to 1396/1976, the Dar al-Ulum, Deoband, has sent its sons (i.e., alumni) not only to different parts of the subcontinent but also to many Asian and African countries, where, rendering conspicuous services to the religion and the community, they have made the name of India famous. Accordingly, this fame had attracted a pre-eminent religious divine of Syria, Shaikh Abd al-Fattah Abu Ghudda, to Deoband in A. H. 1382. After meeting the ulema of Deoband the Shaikh, expressing his strong wish, emphasised the great need of translation of the works of the outstanding ulema of Deoband into Arabic, for, according to him, in their books are found things which are not had even in the books of the ancient ulema. The Shaikh has stated :-

"It is a duty of these eminent ulema that they, clothing the results of thought of their singular intellects and their valuable graces and researches in the Arabic language, provide a chance for deriving benefit for other ulema of the Islamic world also. This duty devolves upon these gentlemen for the reason that when a man reads a book of these research scholars of India, he finds therein distinctive new ascertainments which depend, besides profound knowledge and extensive reading, on piety, rectitude and spiritualism. And since these eminent ulema and Shaikhs not only fulfil the conditions of possessing qualities like virtue, rectitude, spiritualism and engrossment in knowledge but are also the right heirs and specimens of the pious predecessors, their books do not lack in new and useful things. "Such is the grace of Allah which He giveth unto whom He will" (V : 54). Rather, some of their books are such that in them are found those things which are not available even in the works of the great ulema, professional commentators of the Quran, traditionists and thinkers of the past.

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1. **Al-Jami'at**, weekly, Delhi, Nov. 12, 1971.

2. **Al-Qasim**, monthly, Deoband, Zi-q'ada, A.H. 1330, with reference to **Al-Manar**.

3. This period is according to the lunar calculation. The financial and educational system of the Dar al-Ulum, Deoband, is based on the lunar calender.

"All these books have been written in the Urdu language. If these sciences and valuable disquisitions which are the special contribution and achievement of our Indian ulema, are kept confined in the frame of Urdu only, then, remaining hidden from us the Arabic-speaking people, they will continue to be the cause of our deprivation. It will thus be an injustice not only to us but also to the religious knowledge[1]".

There is no exaggeration in expressing the fact that the academic, religious and other types of great exploits of the ulema of Deoband constitute a separate topic of the history of the Dar ai-Ulum. From the last phase of the thirteenth century hijri the Dar al-Ulum, Deoband, has been a cradle of religious arts and sciences and Islamic edification and culture; it has had the position of the greatest educational centre in the country. As such, whenever a problem arose in the country and the Muslims felt any difficulty, they automatically looked up towards the Dar al-Ulum, Deoband. From its academic lap have risen such great ulema, Shaikhs and men of accomplishments from whose academic and spiritual grace, no doubt, the whole of Asia is benefitting. The ulema of Deoband have been discharging the duty of academic and religious guidance to the Muslims of the subcontinent for more than a century. An ideal institution of religious education as it is in the whole of Asia, its limpid spring has been quenching the thirst of the seekers of knowledge of several continents. A hundred and fourteen years ago it was a tiny sapling but today it is a stalwart and bountiful tree whose branches have ramified to different countries of Asia.

Accordingly, rather than by any place or institution, the Dar al-Ulum, Deoband, is more wellknown in the religious circles of the Muslims for the makings of its tack. The role the ulema of Deoband have played in the religious and communal awakening of the Muslims of the subcontinent requires a large volume for its description. Would that some high-spirited man perform this momentous task! A memoir of this type for describing the real history of the Dar al-Ulum, Deoband, and the great exploits of its alumni is very necessary; without such a memoir it is impossible for the features of the history of the Dar al-Ulum to come to light. Here only brief particulars of some of the most outstanding ulema are being presented. The fame of the great services of most of them has passed over from this subcontinent to many foreign lands. Their religious and academic services have been amply acclaimed in the Islamic world.

Besides teaching in religious schools, these gentlemen will be found

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1. **Rudad-e Dar al-Ulum, Deoband,** A. H 1382, p. 13.

lecturing in colleges and universities also. Besides the fields of spiritual instruction and guidance, writing and compilation, calling to Islam and preaching, fetwa-issuing and polemics, journalism and political leadership and the academic field of medicine, you will find some of them gracing the posts of ministers and chief justices. Similarly some of them will be seen taking part in legal and constitutitonal discussions in the legislative assemblies. In short, the part of the sincere efforts of the alumni of the Dar al-Ulum, Deoband, in putting an end to the ennui, stagnation and stillness of the Muslims of the subcontinent and in energising them with movement, feeling and fervour for action is wellknown.

In the world of Islam, particularly in the Muslim countries of Asia, the Dar al-Ulum, Deoband, has at present had the position of a great centre of knowledge, gnosis and spiritualism. No other religious institution can be called its rival in respect of religious loftiness, educational culture and simple Islamic living. The graduates of Deoband have today fanned out to many countries of the world and are rendering useful Islamic services; in fact these very graduates constitute the real history and are the wealth of the Dar al-Ulum, Deoband.[1] By virtue of their knowledge and accomplishments these gentlemen command the position of great men. The glorious service they have rendered for the survival, strengthening and maintaining of Islamic and religious life in India has been acknowledged by all. Sayyid Muhammad al-Hasani, the author of **Sirat-e Maulana Sayyid Muhammad Ali Monghyri,** writes :-

"No sensible and just man can deny this reality that valuable help has been rendered to the maintenance, survival and stability of Islamic life in India by the way the graduates of the Dar al-Ulum, Deoband, fanning out to each and every corner of India, have protected the pristine religion and kept it safe from innovation, interpolation and misconstruction (**ta'vil**); and whatever true Islamic beliefs, religious sciences, respect for the men of religion and true spiritualism that are seen in the country today, it (Deoband) has no doubt had a conspicuous and basic contribution in it[2]".

If it is true — and there is no doubt about it — that a tree is known by the fruits it bears, then it is a fact that the fruits of the Dar al-Ulum have proved delicious in taste and wholesome in property. The graduates of the Dar al-Ulum have transfused pure new blood into the devitalized veins of

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1. The compiling of a memoir of the graduates of the Dar al-Ulum, Deoband, is awaiting the attention of the authorities of the Dar al-Ulum.
2. p.73; pub. : Shahi Press, Lucknow, 1964.

the community and have revitalized its enervated body; they have lighted the candle of resolution and self-reliance in despondent hearts and resuscitated their religious and spiritual life. In fact the Dar al-Ulum, Deoband, is a lantern the light of which, passing through Asia, is reaching the continent of Africa. If any institution of the world of Islam can pride itself over the fact that it has been the guard and sentinel of the religious sciences during the last one hundred years, it is only the Dar al-Ulum, Deoband, including its well-guided sons, a very brief account of whom is being presented here. One shall have to wait for an independent book for the details of their academic, religious and reformative achievements and political services.

MEMOIR OF THE GRADUATES OF THE DAR AL-ULUM, DEOBAND

1 MAULANA MIR BAZ KHAN

Maulana Mir Baz Khan was born in A. H. 1258 at Bhojpur (Dist. Muzaffarnagar). He acquired knowledge from Maulana Muhammad bin Ahmed Allah Thanvi, Maulana Muhammad Mazhar Nanautavi, etc. He entered the Dar al-Ulum in the beginning of A. H. 1283 and completed his education earlier than others. He was a resident of Thana Bhavan. During his studentship itself he used to render teaching service. He had had good mastery over the art of teaching. In his first year he studied **Sharh-e Waqaya, Nur al-Anwar, Muslim Sharif, Mebazi, Sharh-e 'Aqa'id-e Nasafi, Maqamat-e Hariri** and **Sab'a Mu'allaqa.** It is stated in his **sanad** (certificate) that during his student days he was also serving as an assistant teacher. It says in the Report (**Rudad,** A. H. 1284, p. 6) as follows :-

"At present there are some such students in the madrasah nearing the completion of their education that they can very well perform the work of Arabic teachers; accordingly, in pursuance of the demand of the rector of Madrasa-e Arabi, Saharanpur, Maulavi Mir Baz Khan, a student of this madrasah, was sent to Madrasa-e Arabi, Saharanpur, as second teacher"

Mentioning the educational performance in the Report of the previous year (**Rudad,** A. H. 1283, p.2), it is stated :-

"Other teachers, Maulavi Muhammad Fazil, Maulavi Mir Baz Khan, Maulavi Fateh Muhammad and Hafiz Ahmed Hasan performed their work very enthusiastically".

In A. H. 1288, during the illness of Maulana Muhammad Mazhar, head-teacher, Madrasa-e Mazahir-e Ulum, Saharanpur, he (Mir Baz Khan) twice

performed the duties of officiating head-teacher[1].

He had had the honour of spiritual allegiance (**bai'ah**) to Shaikh Abd al-Raheem Saharanpuri, **khalifa** (spiritual successor) of Shaikh Abd al-Ghafoor Suati alias Akhund Sahib[2].

in **Tarikh-e Mazahir-e Ulum,** Saharanpur, and in **Nuzhat al-Khwatir,** his name has been stated to be Amir Baz Khan but in the Report of the Dar al-Ulum for the year A. H. 1284, it has been stated to be Mir Baz Khan.

Maulana Mir Baz Khan's collection of spiritual revelations (**mukashifat**), recorded by himself and entitled **Istadrak al-Amir min Asrar al-Latif al-Khabir**, has been printed at Bilali Press, Sadhora.

He died in A. H. 1325. In Deoband the arrangement for his meals was at the house of the late Hakim Mushtaq Ahmed (d. A. H. 1310).[3] (**Rudad**, A. H. 1283, p. 11).

2. MAULANA FATEH MUHAMMAD THANVI

Maulana Fateh Muhammad Thanvi also entered the Dar al-Ulum in the first year of its establishment in 1283/1866. In 1285/1868 he, too, was among those three students who graduated from the Dar al-Ulum for the first time. It has been mentioned in the sanad awarded to him from the Dar al-Ulum as under :-

"He took admission in A. H. 1283. He studied here **Mukhtasar-e Ma'ani**

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1. **Tarikh-e Mazahir-e Ulum**, Saharanpur,vol. i, pp. 22 & 24.
2. **Nuzhat al-Khwatir**, vol. viii, p. 74.
3. Hakim Mushtaq Ahmed was a noble and a competent hakim of Deoband. His magnificent house and parlour are situated adjoining the Qazi Masjid, near and to the east of the Dar al-Ulum. The reconstruction of the Qazi Masjid is his achievement. He was selected as a member of the Majlis-e Shura in A. H. 1298. He had had the honour of vowing allegiance (**bai'ah**) to Hazrat Nanautavi after whose death he endowed a plot of land for the Qasimi graveyard. There was permanent arrangement at his house for the dining of one student of the Dar al-Ulum. He died in 1310/1982 and was laid to rest in the same endowed plot of land. About him Hazrat Nanautavi's saying has been heard from the elders that there were only one and a half intelligent men in Deoband - one fully intelligent man was Hakim Mushtaq Ahmed and the half-intelligent man was Shaikh Nihal Ahmed, who was also a poet and writer. Hazrat Nanautavi used to say : "When any one of them sits before me during my sermon (**wa'z**), my mind expands and there is a spontaneous flow of topics as intelligent men to understand them are present".

in Rhetorics; **Qutbi Mir Qutbi** in Logic; **Mebazi** in Philosophy; **Sharh-e 'Aqa'id** in Dialectics; Shashi's **Nur al-Anwar** in **Usui** (Principles); **Hedaya** in **Fiqh** (Jurisprudence); **Nasa'i, Muslim, Bukhari** and **Mu'atta** in Hadith; **Baizavi** in **Tafsir** (Quranic Exegesis); **Tasrih Sharh-e Tashrih** in Astronomy; and **Nafhat al-Yemen, Maqamat-e Hariri** and **Divan-e Mutanabbi** in Literature. Having scored full marks in the annual examination he won a prize. He has had consummate ability, perfect aptitude, gentle disposition, sound thinking and **savoir faire**; and he was working very well on the post of assistant teacher. All the teachers and the vice-chancellor are pleased with his good morals and excellent conduct, which are exemplary for the students and are acclaimed by his class-fellows".

As it appears from the last sentence of his sanad, Maulana Fateh Muhammad also used to perform the service of teaching while studying at the Dar al-Ulum, more clarification about which is found in the Report for the year A. H. 1283, cited above, regarding the performance of other teachers. In Deoband the arrangement for his dining was at the house of Chaudhri Imdad Ali[1].

Maulana Fateh Muhammad's native-place was Thana Bhavan. After graduation from the Dar al-Ulum, his was the earliest appointment as teacher in that madrasah which had been started by Hafiz Abd al-Razzaq in that mosque of Thana Bhavan which is known as Hauz-wali Masjid (i.e. a mosque having a water-fountain).

He translated Maulana Shaikh Muhmmad Thanvi's (d. 1296/1878) Persain commentary on **Hizb al-Bahr** into Urdu. The language of the trnaslation is easy and commonly intelligble. It is stated about him in the translation of **Wahdat al-Wajud wal-Shuhud** as under :-

"Maulana Fateh Muhammad was one of the few distinguished personalities of Thana Bhavan on account of whom this village acquired perpetual fame. He had had a plentiful share both in the exoteric and the esoteric sciences. He was a saintly man possessing powers of mystical revelation (**kashf**) and miracle-working. Maulana Muhammad Umar, the eldest son of Hazrat Maulana Shaikh Muhammad Thanvi had studied some books under his instruction. He had translated the commentary of **Hizb al Bahr** written by his spiritual director, Hazrat Maulana Shaikh Muhammad Thanvi, into Urdu"[2].

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1. **Rudad** for A. H. 1283, p. 11.

2. **Wahdat al-Wajud wal-Shuhud**, p. 88, translated by Sana al-Haq, M. A., pub. Educational Press, Karachi

Maulana Fateh Muhammad's fondness and passion for acquisition of knowledge can be estimated from this that whenever he came to know that at such and such a place a divine expert in such and such a science lived, he would go there on foot. Once he came to know that a scholar at Jhanjhana taught **Masnavi Maulana Rum** very well; so he made it his wont to go there on foot every Thursday, read the lesson on Friday, and reutrn to Thana Bhavan on Saturday. When a little portion of the **Masnavi** remained, he took a few days' leave from the Madrasah and finished it also[1].

Maulana Fateh Muhammad remained attached to the madrasah of Thana Bhavan till the end. It is regrettable that the date of his death could not be found.

Hazrat Maulana Ashraf Ali Thanvi was also one of his students.

3. MAULANA QAZI MUHI AL-DIN KHAN MORADABADI

He was one of the favourite pupils of Hazrat Nanautavi and one of the great religious divines. He graced the post of **qaza** (judgeship) in the erstwhile Bhopal state. It is stated regarding him in the report of the Dar al-Ulum as follows :-

"Maulana Qazi Muhi al-Din Khan Moradabadi, member of the Majlis-e-Shura of the Dar al-Ulum, was amongst the old pupils of **Qasim al-Ulum wal-Khayrat** Hazrat Maulana Muhammad Qasim (may his secret be sanctified !), and was reckoned amongst the favourites of Hazrat Nanautavi. He graced the post of judgeship in the Bhopal state for a long time and passed his whole life in great dignity and wealth[2]".

His august father was one of the favourite entourage of Bahadur Shah Zafar (the last Mughal king). He was a disciple (**murid**[3]) of Hazrat Nanautavi. Hazrat Nanautavi, in the battle of Shamli, had sent his

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1. **Arwah-e Salasa**, anecdotes 4 & 5.
2. **Rudad-e Dar al-Ulum**, A. H 1348, p.5.
3. The words 'murid' and 'iradat' come from the same root. **Iradat** or **irada** is aspiration of the **murid** to undertake the journey of the soul on the road to God; then, his rule of life on the road, his novitiate. Hence to have iradat in any saintly man means that the novice (**murid**) has vowed allegiance to the latter and under his instruction and guidance the novice wants to traverse the mystical path. To acquire divine knowledge and gnosis without passing the probationary period after initiation into the path is, accoridng to all mystics, impossible, because the path is full of deviations and pitfalls. **(Translator)**.

proposals through him only to Bahadur Shah Zafar.

In A. H. 1313 he was elected as a member of the Majlis-e Shura which he continued to benefit with his valuable counsels till the end. He died in A. H. 1347.

4. MAULANA ABD AL-HAQ PUR QAZVI

His native place was village Pur Qazi in Muzaffarnagar district[1] He was born around A. H. 1258. He entered the Dar al-Ulum in A. H. 1283 and graduated from it in A. H. 1286. In the first-ever function of **Dastar-bandi**[2] ("Turban-wrapping"), held in the Dar al-Ulum in A. H. 1290, "the turban of primacy" (**dastar-e fazilat**) was wrapped around his head also along with Hazrat Shaikh al-Hind and other ulema. After receiving the sanad from the Dar al-Ulum he was appointed accountant general in the erstwhile Ratlam state[3] on which post he continued till his last breath. He always remained a trusted officer in the eyes of the ruler of the state. He was a specimen of the ulema of the old. His youngest daughter, As'adi Khatun, was married to Maulana Hafiz Abd al-Latif[4] administrator of the Mazahir-e Ulum, Saharanpur. At the time of his

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1. Pur Qazi is an old habitation of high-bred people to the north of Muzaffarnagar.

2. **Baba-e Urdu Dr.** Maulavi Abd al-Haq has given the word **Dastar-bandi** as the meaning of 'consecration' but it neither signifies ordination to sacred office nor conferring of any holy order; I have called it "the turban of primacy or proficiency" in the sense of pre-eminence as a scholar and not in the sense of the primate's office because there is no such office in Islam. **(Translator)**

3. Ratlam was a Rajput state; i.e., the rulers of this state were Rajput princes. This erstwhile state is now a part of Madhya Pradesh. **(Translator)**

4. His year of birth was 1297/1879 and native-place was Pur Qazi. His father, Jami'at Ali, was a class mate of Maulana Khalil Ahmed Anbathvi Hafiz Abd al-Latif had memorised the Quran in his native-place under the instruction of Hafiz Amanat Ali Baghravi and then, entering Mazahir-e Ulum, had completed the study of all the sciences. In the middle of his career he studied for about three months in the Dar al-Ulum, Deoband, also. In geist and good management he was distinguished over his contemporaries. Besides being a pupil of Maulana Khalil Ahmed Anbathvi he had also had the honour of having vowed allegiance to him.

After graduation he was appointed a teacher in Mazahir-e Ulum, Saharanpur, where he got a chance to teach almost all the books of the Nizami Syllabus. He was equally well-versed in the rational and the traditional sciences. In A. H. 1344 he was appointed administrator of the Mazahir-e Ulum. During his administration the seminary made great progress . the library building was completed, the new hostel, mosque and the building of the Dar al-Tajvid are the relics of his regime. In short, his was a great share in the progress of the Mazahir-e Ulum and in the addition to its buildings. From the time of student days till the end, 65 years of his life were passed in reading and teaching in the Mazahir-e Ulum and in its construction and progress. He died on 2nd Zil-hijja, 1273/1954. His eldest son, Maulana Abd al-Ra'uf Aali is attached to Majlis-e Ma'arif al-Quran in the Dar al-Ulum, Deoband, since long. S. M. Rizvi.

daughter's departure as a bride, the precious instructions and advices he had given her in writing have been published later on by Hazrat Thanvi under the heading **Bihtarin Jahez** ("The Best Dowry") in his **Bihishti Zewar.** Maulana Abd al-Haq[1] died in 1342/1923 in Ratlam.

5. MAULANA ABD ALLAH ANSARI ANBETHVI

His native-place was Anbatha, in District Saharanpur. In A.H. 1285 he took admission in the Dar al-Ulum and graduated in A. H. 1287. His early education he received from a glorious divine of his time, Maulana Muhammad Yaqub Nanautavi. At Mecca he stayed in attendance on Shaikh al-Masha'ikh Haji Imdad Allah Mahajir-e Makki for a long time. During this sojourn he studied **Masnavi Maulana Rum** under the Shaikh's instruction[2]. He had also received khilafat (vicarship[2]) from the Shaikh al-Masha'ikh.

In A. H. 1287, when Munshi Mehrban Ali established Madrasa Manba al-Ulum at Gulaothi, he was appointed its head-teacher. Thereafter, in 1311/1893, Sir Sayyid Ahmed Khan called him to Aligarh and appointed him Dean of the Faculty of Theology in the then M. A. O. College (the present Muslim University). After him his son, Maulana Ahmed Mian was appointed Dean of the same faculty. His second son, Maulana Muhammad Mian Mansoor Ansari was an important member of the Shaikh al-Hind's political movement for the freedom of India. Maulana Mansoor Ansari's son, Maulana Hamid al-Ansari Ghazi is a famous Urdu journalist of India.

Maulana Abd Allah Ansari died at Anbatha. The year of his death as given in **Nuzhat al-Khwatir**, vol. viii, is A. H. 1344, which is not correct. Although the exact year of his demise could not be known, this much is certain that he had died much earlier than A. H. 1344. He lies buried in his ancestral cemetry at Anbatha. Hazrat Nanautavi's eldest daughter, Ikram al-Nisa, had been married to him.

6. MAULANA MUHAMMAD MURAD FAROUQI MUZAFFARNAGARI

He was born in 1262/1845 at Amb, a village near Pak Patan. He was in the eighteenth generation of Hazrat Baba Farid al-Din Ganj-Shakar. He was

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1. Though Maulana Abd al-Haq was an accountant general--such officers rarely tend towards things esoteric --his educational back-ground probably had created in him a zest for Tasawwuf. One Hakim Bashir Ahmed Saharanpuri (d. around 1960), a fourth-generation hakim of the royalty as well as commonalty of Ratlam, told this translator that Maulana Abd al-Haq was a close friend of his grandfather and both of them often used to go to Indore (119 kms. south-east) for meeting certain mystics and Sufis. **(Translator)**
2. A khalifa is a deputy nominated by the Shaikh to initiate the new aspirants into the mystical path; he is the initiating leader of a branch of an order **(Translator)**

orphaned when still four years old and so his maternal uncle took him along with his mother to his own place. When he reached the age of discretion, his maternal uncle one day chided him for his inattention to education. Grieved at it, in A. H. 1279 he went to Lahore without having sought permission. There he studied Urdu and Persian. From Lahore he went to Delhi and read the primary books of Arabic under the instruction of Hafiz Ghulam Rasul **Viran**. Then he went to Aligarh and joined the study circle run by Hazrat Mufti Lutf Allah. In Rampur he studied certain books under the instruction of Maulana Irshad Husain. At last the lure of the Dar al-Ulum drew him to Deoband. He was amongst the earliest students of the Dar al-Ulum. Here he lived five years, completed his study of the different sciences and graduated in A. H. 1288.

In his student career itself he had acquired a distinguished position by dint of his God-given acuteness, his unusual diligence and effort in the acquisition of knowledge and academic ability. He had vowed allegiance to and received khilafat from Hazrat Nanautavi. In A. H. 1294, when Hazrat Nanautavi inaugurated a madrasah in the Hauzwali Masjid of Muzaffarnagar, he appointed Maulana Muhammad Murad as its first head-teacher. As such, later on, this madrasah came to be known as Madrasa-e Muradia and is still functioning.

Maulana Muhammad Murad had devoted his whole life to teaching and to the maintenance and progress of the Madrasa-e Muradia. He had married in Muzaffarnagar itself in the family of the Baraha Sayyids. His **masnad** of teaching remained spread for forty years in the said madrasah. He expired exactly during the prayer-call of Friday on 3rd. Rajab, 1332/1994, and was buried in the compound of Masjid-e Shah Islam in Muzaffarnagar. His youngest son, Maulavi Muhammad Rasheed Faridi, is married to Maulana Qari Muhammad Tayyib's eldest daughter, Fatima.

7. MAULANA KHALIL AHMED ANBATHVI

His native-place was Anbatha[1]; and the year of his birth was 1269/1852. His genealogical chain remounts to Hazrat Abu Ayyub Ansari. He was **Ustaz al-Asatiza** Maulana Mamluk Ali's dauther's son and Maulana

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1. Anbatha is a historical village in Saharanpur district, situated to the south of Saharanpur on the road to Gangoh. It is said that Firoz Shah Tughlaq's (A. H. 752-790) commander-in-chief, Sa'd Allah Beg, had founded this village in A. H. 774. Anbatha is a habitation fertile in producing capable men. The population is composed of Shuyukh · Siddiqi, Farouqi and Ansari families inhabit here. In the last phase of the 11th century hijri a saint from amongst the Chishti Shaikhs, Shah Abul Ma'ali, had settled down here. His hospice was a spring of graces and blessings. He died in A. H. 1112. Maulana Khalil Ahmed is among the progeny of Shah Abul Ma'ali's daughter.

Muhammad Yaqub Nanautavi's sister's son. When he was five years old his august maternal grandfather performed his Bismillah ceremony[1]. He read the holy Quran in his native-place and learnt Urdu and Persian at Anbatha and Nanauta. After reading the primary books of Arabic under the instruction of his paternal uncle, Maulavi Ansar Ali (father of Maulana Abd Allah Ansari Anbathvi) and some books under Maulavi Sakhawat Ali, a famous religious divine of his village, he was put to a government school for reading English. The Dar al-Ulum had been established about the same time. Here his maternal uncle, Maulana Muhammad Yaqub Nanautavi was head teacher. Hence in A. H. 1289[2] he was admitted to the Dar al-Ulum. At that time he used to read the **Kafia**. After having read **Sharh-e Tehzib** and other books in the Dar al-Ulum, he went to Madrasa Mazahir-e Ulum, Saharanpur. After acquiring knowledge of Hadith, Tafsir, Fiqh, Beliefs, dialectics, etc. there, he returned to the Dar al-Ulum in A. H. 1289 and graduated from here after studying higher books of logic, philosophy, literature and history. During the period of study itself he committed the whole Quran to memory in one year and recited the **mihrab**[3].

After graduation from the Dar al-Ulum he was appointed as a teacher in Mazahir-e Ulum, Saharanpur. At that time Maulavi Jamal al-Din was prime-minister (**madar al-miham**) in Bhopal state. This prime-minister wanted to appoint Maulana Muhammad Yaqub Nanautavi in the state on a high salary but the latter did not like to leave the Dar al-Ulum. Thereafter, at the said

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1. A ceremony in the presence of some invitees when a small child is made to recite Bismillah Sharif as a prelude to the reading of the Quran. **(Translator)**

2. The date of his admission as stated in the **Tazkirat al-Khalil**, **Tazkira-e Masha'ikh-e Deoband**, etc. is A. H. 1283. Similarly there is no mention of the date of his graduation from the Dar al-Ulum, Deoband. But in the sanad awarded to him from the Dar al-Ulum it is stated as follows :-

"Maulavi Khalil Ahmed, resident of Anbatha and grandson (**nabisa**) of the late lamented Maulana Maulavi Mamluk Ali was admitted to this madrasah in A. H. 1285.At that time he used to study the **Kafia**. In about one year's time he studied and acquired the knowledge of the following books : **Kafia**, **Sharh-e Mulla Jami**, **Aisaghoji**, **Qala Aqul**, **Mizan-e Mantiq**, **Mirqat**, **Sharh-e Tehzib**. Thereafter, by reason of its proximity to his native-place, he completed the prescribed books of Hadith, Tafsir, Usul, Beliefs, Rhetorics and Logic in the Madrasa-e Saharanpur. In A. H. 1289 he again came to this madrasah (Dar al-Ulum) and studied Mir Zahid's **Risala**, **Shams-e Bazigha**, **Maqamat-e Haririr**, **Divan-e Mutanabbi** and **Himasa**, and some portion of **Tarikh-e Yamini**. He has had the right aptitude, good memory, acuteness and proper affinity.

His morals and manners are likable and disposition sober. As an assistant teacher he was also teaching some students; now he has left the madrasah for the sake of earning his livelihood". (**Register Naqool-e Asnad**, vol. i, p. 5; 23rd Jamadi al-Sani, A. H. 1289).

3. The practice of reciting the whole Quran from memory in portions in the Taraveeh prayer during the holy month of Ramazan. **(Translator)**

prime-minister's insistence, Maulana Khalil Ahmed was sent there.But he felt out of his element in Bhopal and after some months went on pilgrimage to Mecca. After his return from there Maulana Yaqub sent him to Bhawalpur. However, he again went for hajj in A. H. 1297. On this occasion Hazrat Gangohi with whom he had had allegiance wrote to Hazrat Haji Sahib Mahajir-e Makki that Maulavi Khalil Ahmed was approaching his august presence and he (Hazrat Gangohi) would be glad to know about his disciple's spiritual condition. When the Haji Sahib marked his internal condition, he was very much pleased and taking out the turban from his own head put it upon Maulana Khalil's head, and then awarded him khilafat in writing. Later on Hazrat Gangohi also set his signature on this letter of permission.

After Maulana Khalil returned from Mecca, Hazrat Gangohi appointed him as head-teacher in Madrasah Misbah al-Ulum, Bareilly. In A. H. 1308 he was appointed teacher in the Dar al-Ulum, Deoband, and in A. H. 1314 he went from there to Madrasah Mazahir-e Ulum, Saharanpur, as principal (head-teacher). In A. H. 1325 he was selected as the administrator of this madrasah. During the last phase of his life, in A. H. 1344, he settled down in the illuminated Madina with the intention of emigration.

Though he was a master of all the scholastic sciences, he was very much interested in Hadith. It was due to this ardour that he wrote a commentary on the **Abu Da'ud** which has been published under the title **Bazl al-Majhud** in five volumes. The **Bazl al-Majhud** is his opus magnum in the science of Hadith. Besides this there are several books to his credit. **Bazl al-Majhud** was begun in A. H. 1335 in Saharanpur and was completed in A. H. 1346 in Madina. And with this the cup of his life too was filled up; on 15th Rabi al-Sani, A. H. 1346, he died, of paralysis, in Madina; and lies in eternal sleep in the vicinity of Hazrat Usman Zin-Nurayn.

8. HAZRAT SHAIKH AL-HIND MAULANA MAHMUD HASAN

Hazrat Shaikh al-Hind is the first-ever student of the Dar al-Ulum. It is regarding him that it has been said that it was first of all Mahmud who opened the book before the teacher. Hazrat Shaikh al-Hind was born in Bareilly, in 1268/1851. His august father, Maulana Zulfiqar Ali, was in the service of the government education department there. He received his primary education from his renowned scholar-uncle, Maulana Mehtab Ali. At the time he was studying **Qaduri** and **Sharh-e Tehzib** the Dar al-Ulum came into existence and he entered it. After completing the courses at the Dar al-Ulum, he acquired the science of Hadith under the tutorship of Hazrat Nanautavi. Some higher books of religious subjects he studied

under the instruction of his father. In 1290/1873 he received the 'turban of primacy' at the auspicious hands of Hazrat Nanautavi[1]. During his student career itself he was counted among the distinguished pupils of Hazrat Nanautavi who used to show special affection to him. Accordingly, in view of his high academic and intellectual abilities the eyes of the authorities of the Dar al-Ulum fell upon him for a teachership and in 1291/1874 he was appointed as the fourth teacher from which post he gradually received promotions until, in 1308/1890, he reached the post of head-teacher.

Like his external knowledge and accomplishments his esoteric knowledge also was very rich; he had received khilafat from Haji Imdad Allah Mahajir-e Makki. The head-teacher's salary in the Dar al-Ulum in those days was Rs. 75/- per month but he never accepted more than Rs. 50/- p.m.; the remaining Rs. 25/- he used to return to the funds of the Dar al-Ulum. Due to his prodigious academic personality the number of students had gone up from 200 to 600. During his time 860 students graduated in the Prophetic Hadith. The Shaikh al-Hind's educational benefaction prepared a group of famous and illustrious ulema like Maulana Sayyid Muhammad Anwar Shah Kashmiri, Maulana Ubayd Allah Sindhi, Maulana Mansoor Ansari, Maulana Husain Ahmed Madani, Maulana Mufti Kifayat Allah Dehelvi, Maulana Sayyid Fakhr al-Din Ahmed, Maulana Muhammad Izaz Ali Amrohi, Maulana Muhammad Ibrahim Balliavi, Maulana Sayyid Manazir Ahsan Gilani (Allah's mercy be on all of them !).

Many talented, intelligent and sharp-witted students, having studied under different teachers, used to come to him; after receiving adequate and final answers to their sceptical thoughts and hearing the meaning and supernal contents of the Quranic verses and the prophetic hadiths, they used to bow their heads in submission and acknowledge that such knowldge was not had by anyone and they had never seen such a research-scholar in the world.

During the last part of his life when the Indian Muslims were very much agitated over the war between Tripoli and Balkan, the Shaikh al-Hind had worked out a scheme to make a short work of the British government's supremacy in India. It was the year 1330/1913. His plan was to overthrow the British government through armed revolution. He had drawn his programme in a very systematic manner for this. A large group of his pupils and confederates who were scattered in and outside India was busy enthusiastically, devotedly endeavouring to put his proposed plan into action. From amongst his pupils Maulana Ubayd Allah Sindhi and Maulana Mansoor Ansari and many other students had joined, devoting all their

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1. **Rudad-e Dar al-Ulum, A. H. 1290, p. 10.**

lives to the Shaikh al-Hind's political and revolutionary programme. The general idea prevailing then was that the Britishers' quitting India was not possible without force, for which arms and soldiers were required. For the supply of these requirements Afghanistan and Turkey had been selected.

In order to make his scheme successful the Shaikh al-Hind, in spite of his old age, undertook a journey to Hejaz (Arabia), in 1333/1915. There he met Ghalib Pasha, the Turkish governor, and Anwar Pasha, the then minister of war, and settled certain matters with them. From there he planned to reach Baluchistan via Baghdad to contact the free tribes of the North West Frontier Province, when, suddenly, during the first world war, the ruler of Mecca, Sherif Husain, arrested him at the instance of the English officials and handed him over to them. Along with the Shaikh al-Hind, Maulana Husain Ahmed Madani, Maulana Ozair Gul, Hakim Nusrat Husain and Maulana Waheed Ahmed were also arrested. First he was taken to Egypt and then from there to Malta which was considered the safest place in the British empire for the prisoners of war. After the war was over, he was permitted to come to India and on 20th Ramazan, A. H. 1338/1920 he stepped on the shore of Bombay. Though, after return from Malta, his health had deteriorated and old age had made his faculties weak, he vehemently took part in political affairs. The weak disposition, however, could not bear this heavy burden. He fell ill. When his condition became more alarming, he was taken to Delhi to be treated by Dr. Mukhtar Ahmed Ansari. Hakim Ajmal Khan also participated in treating him but the pre-destined hour had arrived. In the morning of 18th Rabi al-Awwal, A. H. 1336/1921, he passed away. The bier was brought to Deoband and on the next morning this repertory of knowledge and accomplishments disappeared near the auspicious grave of Hazrat Nanautavi from the sight of the world[1].

9. MAULANA FAKHR AL-HASAN GANGOHI

His native-place was Gangoh. Three of the disciples of Hazrat Nanautavi are very famous: Shaikh al-Hind Maulana Mahmud Hasan Deobandi, Maulana Ahmed Hasan Amrohi and Maulana Fakhr al-Hasan Gangohi. He entered the Dar al-Ulum in A. H. 1284 and graduated from it in A. H. 1290 along with Maulana Ahmed Hasan Amrohi. He used to remain in attendance on his teacher, Hazrat Nanautavi, both during his travels and in settled abode. He was very much interested in polemics. He acquired education in the Unani System of Medicine from Hakim Mahmud[2] Khan in

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1. For detailed particulars about him, please see Ch. V

2. He was Hakim Ajmal Khan's father and a great hakim of Delhi. Mirza Ghalib, the renowned Urdu poet who was his contemporary, wrote a moving elegy on his death (Translator)

Delhi. His conversation and speech were very sweet and fascinating.

After graduation, he was appointed head-teacher in A. H. 1294 in the madrasah at Khurja. Then he went to Madrasah Abd al-Rabb in Delhi. He published some of Hazrat Nanautavi's books. The **Mubahasa-e Shah-jahanpur** is of his compilation; its original manuscript is extant in the Dar al-Ulum. In Hadith he has written a scholium in detail on **Abu Da'ud** which is entitled **Al-Taliq al-Mahmud**. This scholium has been printed in Matba-e Majeedi, Kanpur, and is commonly current. Besides this, he has written a scholium on **Ibn Maja** also which had been printed at Nami Press, Kanpur. There is one scholium by him on **Talkhis al-Miftah** also. He had also written a detailed biography of his teacher, Hazrat Nanautavi, comprising more or less one thousand pages.

Maulana Fakhr al-Hasan, due to some domestic necessities, had given up residence at Gangoh and had gone to Kanpur where he had settled down permanently and had started his medical practice. By chance his house there caught fire and along with other books the manuscript of the said biography also was reduced to ashes. He died in A. H. 1315 at Kanpur and lies buried there. Detailed particulars about him are not available.

10. MAULANA SIDDIQ AHMED ANBATHVI

He was a paternal cousin (paternal uncle's son) of Maulana Khalil Ahmed. He entered the Dar al-Ulum along with the latter in A. H. 1283 and graduated in A. H. 1292. For some time he worked as an assistant teacher in the Dar al-Ulum. His method of teaching was very easy and simple; accordingly, he used to make his pupils commit **Nahv-e Mir** to memory within a week. He had had consummate expertise in both the rational and the traditional sciences, having great mastery in grammar particularly.

He served as teacher in Madrasah Manba al-Ulum, Gulaothi, and Madrasa-e Aaliya, Fatehpuri, Delhi. Later on the post of Ifta (fetwa-issuing) was given to him in the erstwhile Malerkotla state where he continued on the said post throughout his later life. He was counted amongst the famous fetwa-writers of the time.

He traversed the stages of the spiritual path (**suluk**) and gnosis under the direction of Hazrat Gangohi, who had written him in one letter : "The real objective in traversing the spiritual path is **Ihsan** (constant awareness of Allah) and that by grace of Allah you have already achieved". This letter gives a clue to the spiritual stages he had attained. At last he received permission from Hazrat Gangohi to receive the vow of

allegiance (**bai'ah**) from others. He was amongst masters of allegiance and instruction (**irshad**) and saintly persons possessing diving powers. His abstinence (**zuhd**) and piety (**taqwa**) were acknowledged by all. Amongst his contemporaries he was considered a master of spiritual secrets and mysteries. After the Shaikh al-Hind's demise, Maulana Qari Muhammad Tayyib acquired esoteric training from him only. For a long time he acted as an examiner in the Mazahir-e Ulum, Saharanpur, and the Dar al-Ulum, Deoband.

The date of his death is 28th Safar, A. H. 1344. He died in the night preceding Friday and was laid to rest in Malerkotla.

11. MAULANA ABD AL-QADEER DEOBANDI

He was born at Deoband. He was amongst the descendants of the famous saint of Deoband, Shah Ramz al-Din (d. A. H. 1122). He was admitted to the Dar al-Ulum in A. H. 1287 and acquired education from teachers like Maulana Muhammad Yaqub Nanautavi, Maulana Sayyid Ahmed Dehelvi, Maulana Mahmud Hasan Deobandi, etc., and graduated in A. H. 1293. Then he read Hadith at Saharanpur under Maulana Ahmed Ali Saharanpuri's instruction.

He was appointed as a corrector of the press in the Nawal Kishore Press, Lucknow. He has translated Allama Kamal at-Din Damiri's **Hayat al-Haiwan**, on zoology, into Urdu in two volumes; and it has been printed and published by the same press.

He died in 1347/1918 in Lucknow and was buried there.

12. MAULANA SAYYID AHMED HASAN AMROHI

He belonged to the celebrated family of Rizvi Sayyids of Amroha; amongst his ancestors, Hazrat Shah Abban was one of the Shaikhs of the Mughal emperor Akbar's period. He was born in 1267/1850. The primary education of Persian and Arabic he acquired from the high-ranking religious divine of Amroha, Maulana Sayyid Rafat Ali, Maulana Karim Bakhsh and Maulana Muhammad Husain Ja'fri. The books of the Unani system of medicine (**tibb**) he studied under the instruction of the celebrated physician of Amroha, Hakim Amjad Ali Khan. Thereafter, waiting in attendance upon Hazrat Nanautavi, he completed the study of Hadith and other arts and sciences and graduated in A. H. 1294. He secured permission for Hadith from Maulana Ahmed Ali Muhaddith Saharanpuri and Maulana Abd al-Qayyum Bhopali also and at last he went to the illuminated Madina and attained the honour of acquiring a sanad of Hadith. He had made a vow of

allegiance to Shaikh al-Masha'ikh Hazrat Haji Imdad Allah Mahajir-e Makki and had also received khilafat from him.

After graduation he first of all taught at the madrasah of Khurja and then served as head-teacher in different madrasahs of Sanbhal and Delhi. When the Madrasa-e Shahi was established at Moradabad in A. H. 1296 at the proposal of Hazrat Nanautavi, he was made its head-teacher. In A. H. 1303 he resigned from this madrasah and re-organised an old madrasah in the Jam'e Masjid of his native place Amroha. This madrasah was in an ordinary condition formerly. He set it up in a regular manner and started the teaching of all the arts and sciences. Due to Maulana Amrohi's personality the madrasah was soon full with students from far and near. He built more buildings in the Jam'e Masjid for the madrasah; constructed a Dar al-Hadith, auditoriums, and rooms for teachers and the students, and thus he brought about the **renaissance** of the academic traditions of the old Amroha One of his peculiarities **inter alia** was that along with the science of religions he also used to teach the science of physiology. Many people acquired the education of **Tibb** from him and later on became competent physicians. As such, the reputed physician, Hakim Farid Ahmed Abbasi was one of his students.

Maulana Amrohi's lecture used to be very comprehensive, fluent and pithy, which used to satisfy the students fully. In the art of lecturing he was a perfect specimen of his teacher and by virtue of his characteristic abilities, he was a depository and picture incarnate of the Qasimi sciences. All through his life he kept himself engaged in giving currency to the Qasimi sciences. His academic benefaction reached far and wide and hundreds of students became scholars through his lectures. The author of **Tazkirat al-Karam**, discussing about his method of teaching and the benefit of his lectures, writes :-

"He used to teach all those sciences which are included in the educational system of the Nizami Curriculum but he had had more engrossment in the teaching of Hadith, Tafsir and Fiqh. It was heard from his pupils that his lecture used to be so perspicuous and powerful that even the subtlest problems the students used to comprehend easily and the greatness of the subject used to instil into their minds[1]".

Maulana Shabbir Ahmed Usmani, discussing Maulana Amrohi's versatility, has written :-

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1. **Tazkirat al-Karam**, with ref. to **Mujalla-e Dar al-Ulum, Deoband; Jamadi at Awwal, A. H. 1373, p. 44.**

"Every man who may have even a little experience knows that there have been very few ulema who may have ability in each one of the branches of knowledge. For instance, those gentlemen who have proficiency in sermonising are not fully capable in teaching and those who are engaged in teaching find it difficult to deliver a sermon or lecture in a gathering; those engrossed in theology are often unacquainted with the rational sciences and philosophy and the experts in the noetics are usually unaware of the religious sciences. But Divine Power, through its munificence, has combined all these qualities in a high degree in our Maulana. Maulana's speech, writing, perspicacity, erudition, morals and consummate skill in the rational and the traditional sciences were proverbial, the most appreciable and remarkable accomplishment of his was that he used to lecture upon Hazrat Qasim al-Ulum wal-Khairat's subtle and abstruse sciences in his very tone and style of expression with perspicuity and clarity[1]".

In the polemic at Nagina in 1322/1904 in which Maulana Sana Allah Amritsari had broken lance with the opponent, Maulana Amrohi had also delivered a speech which has been published under the caption **Da'wat-e Islam** in **Ifadat-e Ahmediya**. Divine Unity, Prophethood, Aim of Life and the characters of the Holy Prophet and his Companions have been discussed in detail in this speech, in which the style of Hazrat Nanautavi's speeches is apparent. The effect of this speech was such that some neophyte Muslims in the gathering, after hearing this speech, remarked that if one should embrace the Islamic faith at any speech, it was this speech.

In A. H. 1329 it was under his chairmanship that the first meeting of the Mutamar al-Ansar was held at Moradabad. He passed his whole life in teaching and lecturing, sermonising and advising, in enjoining the right conduct and forbidding indecency. To maintain the dignity of knowledge and the glory of religion, he used to live with great self-respect. A collection of his articles has been published under the title, **Ifadat-e Ahmediya**. He died during the night between 28th and 29th Rabi al-Awwal, A. H. 1330; of plague. Maulana Hafiz Muhammad Ahmed led the funeral service, and he was laid to rest in the southern corner of the courtyard of the Jam'e Masjid of Amroha. Just a little before breathing his last, he delivered a sermon lying down. When the soul took to flight from the elemental cage, his tongue was uttering the following words :-

"**Subhan Allah-e wa be-Hamdihe Subhan Allahil Azeem**".

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1. **Mujalla Al-Qasim,** Rabi al Sani, A. H. 1330

The madrasah which Maulana Amrohi had re-established in the Jam'e Masjid of Amroha is still functioning.

13. MAULANA ABD AL-ALI MEERUTHI

He was amongst the most well-guided disciples of Hazrat Nanautavi. His native place was Abdullahpur in Meerut district[1]. He graduated in A. H. 1294 from the Dar al-Ulum along with Maulana Ahmed Hasan Amrohi and was appointed as a teacher in the Dar al-Ulum where he remained till A. H. 1297. Then he was appointed first teacher in Madrasa-e Shahi of Moradabad where he stayed upto A. H. 1306. Thereafter he went to Madrasah Abd al-Rabb in Delhi as head-teacher and taught Hadith in this madrasah for a long time. In abstinence (**zuhd**), piety (**taqwa**) and abstemiousness he was **sui generis**. Till his last breath he never missed the first row in the congregational prayer. In the last phase of his life he had been disabled by paralysis and could not move. Hence the disciples used to lift his bedding on which he used to sit and put it in the first row. The circle of his disciples was very large which included such personalities as Maulana Ashraf Ali Thanvi and Mufti Kifayat Allah Dehelvi. Hazrat Thanvi used to go regularly to attend the annual functions of Madrasa-e Abd al-Rabb. When Hazrat Thanvi was disabled from travelling, Maulana Abd al-Ali used to invite Maulana Muhammad Tayyib regularly for delivering a lecture on this occasion. Maulana Shabbir Ahmed Usmani often used to quote his saying : "Be Qasimi! Don't remain hungry and in tattered clothes. Look at this crippled old man. Neither can I stand up nor sit and yet providence is so plentiful that my cell is always full of all sorts of bounties".

He passed his entire life in the service of Hadith. His funeral procession was so multitudinous as if the whole of Delhi had disembogued.

14. MAULANA HAKIM RAHIM ALLAH BIJNORI

He was a resident of Bijnor. His father, Maulana Aleem Allah, who was an excellent religious doctor of his time, had studied at Delhi under Maulana Mamluk Ali Nanautavi and was a companion of Hazrat Maulana Muhammad Qasim Nanautavi.

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1. His ancestral home was at Shaikhupura, Dist. Meerut. He was a descendant of Baba Farid al-Din Ganj-e Shakar. Maulana Ashraf Ali Thanvi who had read **Maqamat-e Hariri, Saba Muallaqa** and a part of **Nasai** under him had great respect for him, and used to experience a particular spiritual feeling when he sat near him. Vide **Al-Furqan** (Lucknow), Oct.-Nov., 1980 issue, p. 33. **(Translator)**

Hakim Rahim Allah was amongst the well-guided students of Hazrat Nanautavi's last period. He had had a very affectionate relation with his teacher in whose praise he has written many Arabic qasidas. He completed the course of studies in the Dar al-Ulum, Deoband, in A. H. 1295. He had studied logic, philosophy, scholastic theology and mathematics earlier under Maulana Abd al-Ali Rampuri. The books of Tibb he studied under the instruction of Hakim Ibrahim Lakhnavi with whom he stayed for a long time in Lucknow. He used to practise medicine at home and had taken to this profession as a service to humanity. He was a saintly possessor of **nisba** (spiritual link or kinship) and was keeping regular hours in his observance of the spiritual practices.

He had had special mastery in Beliefs, Dialectics and Polemics. In these sciences he has had to his credit about a dozen books in Arabic and Persian. He was a consistent man, very regular in reciting his **awrad** (litanies) and **waza'if** (daily offices). During his pilgrimage-journey to Mecca he had vowed allegiance to Hazrat Haji Imdad Allah Mahajir-e Makki.

Hakim Sahib died on Friday, August 14, 1919 (A. H. 1347). He had been completely bed-ridden due to his disease. He said the Zuhr prayer sitting and with the saying of the 'peace' the soul left the body.

Maulana Marghub al-Rahman, a member of the Majlis-e Shura, Dar al-Ulum, Deoband, is a national and communal leader and an influential personality of Bijnor. He is one of the sons of the late Hakim Sahib.

The titles of the books written by Hakim Sahib are as under :-
1. **Al-Iqtesad fi al-Zuad**. 2. **Tehdid al-Munkirin le-Qudrat-e Rabbil-Alimin**. 3. **Izhar al-Haqiqah**. 4. **Al-Kafi lil-i'teqad al-Safi**. 5. **Ibtal-e Usul al-Shi'a be-Dala'il-il 'Aqliyyah wal-Naqliyyah**. 6. **Jawabat al-i'terazat al-Wahiyyah**. 7. **Ahsan al-Kalam fi Usul-e 'Aqa'id al-Islam** 8. **Zajr al-Mat'a le-Kashf Itted'a an Wajh al-Wajub wal-Imten'a**. 9. **Isbat al-Qudrat al-Ilahiyyah be-Iqamat al-Hujjat al-Ilhamiyyah**.

15. MULANA MANSOOR ALI KHAN MORADABADI

He hailed from Moradabad. He graduated from the Dar al-Ulum in A. H. 1295 and was one of the renowned religious doctors of India. He was a disciple of Hazrat Nanautavi with whom he lived for a long time. Then in A. H. 1293 he acquired the science of Hadith from Maulana Ahmed Ali Saharanpuri and went to the Deccan. He was appointed as a teacher in the Jamia Tibbia, Hyderabad. There he put up for a long time and in the end

went to the holy Mecca and acquired the felicity of making it his second homeland.

Three of his books are available :-

1) **Mazhab-e Mansoor** (2 vols.), 2) **Fath al-Mubin** and 3) **Mai'yar al-Adwiyah**.

He died in the holy Mecca in A. H. 1337.

16. MAULANA MUFTI AZIZ AL-RAHMAN

The year of his birth is A. H. 1275. His chronogrammatic name was Zafar al-Din. His father's name was Maulana Fazl al-Rahman. In the end of A. H. 1284, when a class for the memorising of the holy Quran was started in the Dar al-Ulum, the young Zafar al-Din was admitted to it and in A. H. 1287, at the age of 12 years, he had committed the whole Quran to memory[1]. The teacher of this class then was Hafiz Namdar Khan.

In A. H. 1295 he took the examination for **Bukhari Sharif, Muslim Sharif** and **Sharh-e Aqa'id**, and graduated from the Dar al-Ulum. The teachers of the Dar al-Ulum then were Maulana Muhammad Yaqub Nanautavi, Maulana Sayyid Ahmed Dehelvi, Hazrat Shaikh al-Hind and Maulana Abd al-Ali (may Allah be merciful to all of them !). In the convocation of A. H. 1298 the sanad and the turban were awarded to him at the auspicious hands of Maulana Rasheed Ahmed Gangohi.

After graduation he served as an assistant teacher for some time in the Dar al-Ulum and also rendered the service of fetwa-writing under the supervision of the Dean, Maulana Muhammad Yaqub Nanautavi. Then he was sent to Meerut where he taught for many years in the Madrasa-e Islamiya, Inderkot. In A. H. 1309 the authorities of the Dar al-Ulum selected him for the post of pro-vice-chancellor. After one year he was appointed mufti and teacher. It is stated in the Report for A. H. 1333 :-

"Maulavi Aziz al-Rahman, after graduation, taught in the Dar al-Ulum as an assistant teacher and also did the work of fetwa-writing under Maulana Muhammad Yaqub's supervision. During this period he entertained a desire for the Path; so he vowed allegiance in the Naqshbandiyyah order at the hands of Maulana Rafi' al-Din, the second vice-chancellor of the Dar al-Ulum, Deoband. After some years of self-mortification (**riyazat**) and 'striving' along the mystical Path (**mujahada**), he received permission of

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1. **Rudad-e Dar al-Ulum, Deoband,** A. H. 1287, p. 13.

the order (to make **murids**). For some years he worked as a teacher in the Madrasa-e Islamiya, situated at Inderkot in Meerut. During this period he again had a desire to go for hajj. The aim in this journey, besides the hajj, was also to wait in attendance on the Shaikh al-Masha'ikh Hazrat Haji Imdad Allah. As such, he spent one and a half years in this journey, and Haji Sahib also was pleased to make him competent (**majaz**[1]). He had embarked on this journey in Shawwal, A. H. 1305, and returned in Safar, A. H. 1307. In A. H. 1309 he was called back to Deoband from Meerut. Since then he is continuously busy in serving the Dar al-Ulum, Deoband. He is now the Mufti of the madrasah but some lessons of Hadith, Tafsir and Fiqh are also assigned to him[2].

Mufti Aziz al-Rahman used to write the answers of greatly important and momentous queries (**istafta**) off-hand and unceremoniously, without referring to books For nearly forty years he rendered this great service to the Dar al-Ifta of the Dar al-Ulum. In this long period he wrote many such difficult fetwas that they are not merely fetwas but are of the nature of adjudgement in controversial cases, but he used to write these answers in a few words only. The post of the Dar al-Ifta used to be with him even during journeys and he used to write fetwas informally through sheer acumen, expertise and consummate ability. The explicit texts of Fiqh he mostly remembered by heart A great peculiarity of his fetwas is that besides being brief they are also easily intelligible; the language of the fetwas is easy and fluent, a feature which is not to be found in the fetwas of this era.

Among the Shara'i sciences, fetwa-writing is a very difficult task — almost an egg-dance. The learned alone can appreciate the delicate points that crop up in this task by the change of circumstances. Ordinary fetwas have been written in every period but the consummate skill and expertise possessed by Mufti Aziz al-Rahman was shared by only three men in the Deoband group : Maulana Rasheed Ahmed Gangohi, Mufti Sahib himself and Maulana Mufti Kifayat Allah Dehelvi. Another great peculiarity of Mufti Aziz al-Rahman's fetwa-writing was also this that he never overlooked the **zeitgiest** and the demands of the time in which he used to have deep insight. If there could be two decidable aspects of a proposition (**mas'ala**), on such occasions he used to adopt the easy aspect and would issue the fetwa on it only, never adopting that aspect which would create difficulties for the masses. Examples of this feature and acumen are present at many a place in his fetwas.

Mufti Aziz al-Rahman was not only a religious divine and mufti but he

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1. Permission for making murids. 2. **Rudad-e Dar al-Ulum**, A. H. 1333, p. 19.

was also a gnostic and one of the great masters of the esoteric science. The practice of accepting allegiance and giving spiritual guidance also was constantly current; thousands of the slaves of Allah benefitted through his esoteric 'initiation' (**talqin**) and training and reached their goals.

"**Khatm-e Khwajagan**"[1] ("The Seal of the Masters") is among the famous practices of the Naqshbandi order. This was recited daily regularly after the pre-dawn prayer in Mufti Sahib's mosque (which is known as Chhoti Masjid in Deoband). Along with this he had had an intense sentiment of serving the people; he used to bring without ado goods from the bazar for the helpless and needy women.

Erudition and the throwing of light on academic minutiae during lessons were over and above these practical 'strivings'. Along with fetwa-writing the work of teaching was always carried on in which higher lessons of Fiqh, Hadith and Tafsir were given. He would never ascribe great and important disquisitions, which used to be the product of his own penetrating mind, to himself nor express them in an assertive manner. He got little chance of writing independent books. He translated the **Jalalayn Sharif** into Urdu and, as desired by his disciple, Maulana Qazi Bashir al-Din, proprietor of Mujtabai Press, Meerut, he wrote a scholium on Shah Abd al-Aziz Dehelvi's treatise **Mizan al-Balagha**.

Mufti Sahib had also resigned from the Dar al-Ulum along with Maulana Anwar Shah Kashmiri. In A. H. 1347 when Shah Sahib, due to illness, came back from Dabhel to Deoband, he had left fourteen portions of the **Bukhari Sharif** unfinished. At the insistence of the authorities of the Jamia Islamiya, Dabhel (Dist. Surat, Gujarat), Mufti Sahib went to Dabhel in the middle of Rabi al-Sani, A. H. 1347, started the lessons and completed all the fourteen portions within the shortest possible period of one and a half months.

In the beginning of Jamadi al-Sani he returned to Deoband. He had fallen ill on the way. Treatment was begun on his reaching Deoband but there was no relief. The ordained time had come. At last, on the night of 17th Jamadi al-Sani, A. H. 1347, he expired. Next day at 10-00 a. m.

1. The prayer-sequence obligatory upon Naqshbandi initiates, recited after the 'asr, '**isha** and **subh** prayers, consisting of the following with the minimum repetitions : (1) **istighfar** : 7 times, (2) **tasliya** : 7 times, (3) **sura Fatiha** : 7 times, (4) **sura Inshirah** (xciv) : 9 times, (5) **sura Ikhlas** (cxii) : 9 times, (6) **tasliya** : once, (7) prayer embodying the **silsila** of the **tariqa** (once).

This is what Prof. J. Spencer Tringham, the Near East School of Theology, Beirut, Lebanon, has given in his 'The Sufi Orders in Islam', (Oxford University Press, New York, 1969). But there are other variations also. (Translator)

Maulana Sayyid Asghar Husain led the funeral prayer and at 11-00 a.m. he was laid to rest in the Qasimi cemetry.

17. MAULANA HAKIM MUHAMMAD HASAN DEOBANDI

He was Shaikh al-Hind Maulana Mahmud Hasan Deobandi's younger brother. From the beginning to the end of his student career he studied at the Dar al-Ulum, Deoband, and graduated from there in A. H. 1295. Thereafter he studied the Unani system of medicine at Delhi under the instruction of Hakim Abd al-Majeed Khan and also acquired the honour of vowing allegiance to Maulana Rasheed Ahmed Gangohi.

In A. H. 1302 he was appointed in the Dar al-Ulum as an Arabic teacher and physician and was assigned the work of teaching and running the clinic. Besides teaching Tibb to the students, he was alsoresponsible for treating them medically. Along with this his quantum of work included higher books of Tafsir, Hadith and Fiqh also. It is stated about him in the report for the year A. H. 1333 :-

"The Dar al-Ulum was in need of a religious divine who, besides the curricular subjects, might also teach Tibb and when required give medical treatment to the students. Under this necessity he was appointed in A. H. 1302 and since then he has been continuously busy in teaching all kinds of prescribed books and also teaches Tibb and serves in the clinic.

"He is one of the favourite companions and attendants of Maulana Gangohi, firmly maintaining the predecessors' method academically and practically. The teaching of the books of Tibb and treating sick students is his permanent work, but along with this the teaching of higher classes in the science of Hadith, Tafsir and Fiqh also concerns him".

18. MAULANA NAZIR HASAN DEOBANDI

He hailed from the Usmani family of Deoband. He prosecuted his studies in the Dar al-Ulum from A. H. 1287 to A. H. 1296. He studied Hadith under the instruction of Maulana Muhammad Yaqub Nanautavi and acquired the knowledge of the books of Hadith from Maulana Ahmed Ali Muhaddith Saharanpuri also. The 'turban' was conferred on him along with Maulana Thanvi in A. H. 1301. He was an excellent divine. Firstly he taught for some time in the madrasah at Chhatari and then became head-teacher in Madrasa-e A'liya, Dacca. He breathed his last in Dacca on 1st Zil-hijja, 1341/1923; his grave is also there. He was attached to the

Naqshbandi order.

On **qirat al-imam** (the reciting of the Quran behind the imam) he wrote a book entitled **Al-Furqan fi Qir'at-e Umm al-Quran**. The title of another book of his is **Kashf al-Ghita 'an Mas'alat al-Riba**. In appearance he was handsome and in behaviour a jurisprudent. Mention of him has been made in **Nuzhat al-Khwatir**, vol. viii.

19. MAULANA ABD AL-RAHMAN AMROHI

Approximately, the year of his birth is A. H. 1277. He was born in-Bombay, memorised the holy Quran in Mecca and also received his primary education there. He acquired the sciences from Maulana Ahmed Hasan Amrohi. At the end of his educational career he studied some lessons of Tafsir and Hadith under the instruction of Hazrat Nanautavi. Due to having acquired the academic graces of both these august men, in the lessons of Tafsir and Hadith the dialectical style was dominant in him. During his teaching career he was a matchless person of the time in imparting the knowledge of every religious art and science, particularly scholastic theology and beliefs. He frequently used to quote references from Hazrat Nanautavi's sciences and acquirements.

He was amongst the last batch of Hazrat Nanautavi's students. He had specialised distinctively in Tafsir. He spent sixty years in the service of the religious sciences at Madrasa-e Shahi, Moradabad, Bombay, Jamia-e Islamia, Dabhel, and Madrasa-e Islamia, Amroha. He was one of the distinguished ulema of Hadith and Fiqh. There was one scholium of his on **Tafsir-e Baizavi**; he wrote scholia on **Mutawwal** and **Mukhtasar al-Ma'ani** also. He had had permission from Shaikh al-Masha'ikh Haji Imdad Allah for receiving the vow of allegiance. He went to glory at the age of 90 years on 22nd Jamadi al-Sani, A. H. 1367, and lies in enternal sleep near his teacher Maulana Ahmed Hasan Amrohi.

20. HAZRAT MAULANA ASHRAF ALI THANVI

The year of his birth is A. H. 1280. His chronogrammatic name was Karam-e Azeem. He hailed from the Farouqi Shaikhs of Thana Bhavan. He committed the holy Quran to memory under the instruction of Hafiz Husain Ali. The primary books of Persian and Arabic he studied under the tutorship of Maulana Fateh Muhammad Thanvi, who was amongst the earliest graduates of the Dar al-Ulum. At the end of A. H. 1295 he took admission in the Dar al-Ulum for completing the courses of the religious

sciences and graduated in A. H. 1299. He practised cantillation and orthoepy (**tajvid** and **qir'at**) at Mecca under the guidance of Qari Muhammad Abd Allah[1].

The signs of **geist** were apparent from his childhood. He first became a head-teacher in Madrasa-e Faiz A'm at Kanpur in A. H. 1301 and then graced the **masnad** of principalship in Madrasa-e Jam'e al-Ulum. Hearing about the fame of his teaching of Hadith at Kanpur, students used to flock to him from far off places. Resigning from service in A. H. 1305, he took abode in Khanqah-e Imdadiya[2] at Thana Bhavan, where, trusting in Allah, for 47 years, till his last breath, he rendered such valuable services in the preaching of religion, self-purgation and the writing of books that an example thereof is not found in any personality of this period. His knowledge was very vast and very profound the proof of which can be furnished by every page of his books. There is no branch of religion in which his books may not be extant. In respect of the prolificacy of books and their utility he has had no rival and parallel amongst the Indian authors. The number of his big and small books comes to nearly 350; over and above these, more than 300 of his sermons have also been published. There must be very few such houses of educated Muslims in the subcontinent in which Hazrat Thanvi's one or the other book may not be available. Amongst these the state of popularity of his **Bihishti Zewar** is such that every year it is printed in thousands from different places and is sold off like hot cakes. There will be absolutely no exaggeration if it is asserted that no other book in the Urdu language is published in such large numbers. It has been translated into many languages, including English. A very wonderful and distinctive characteristic of Hazrat Thanvi is also this that he never earned a single paisa from his books. The rights

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1. The earliest expert in cantillation in the Dar al-Ulum, Deoband, Qari Abd al-Waheed, was a pupil of the same Qari Abd Allah's pupil, Qari Abd al-Rahman. Qari Abd Allah was a teacher in Madrasa-e Saulatiya at Mecca.

2. Khanqah-e Imdadiya is not the name of any regular, independent building. In the north-west of Thana Bhavan there is a mosque which was incipiently known as Pir Muhammad Wali Masjid. To the south of this mosque there was a 3-doored construction having a cloister. Shaikh al-Masha'ikh Haji Imdad Allah had made this mosque his abode from where he used to dispense grace to the aspirants. This is the very same Khanqah (hospice) where preparations for jihad against the English had been made — as has been detailed in the foregone. Later on, due to Haji Sahib's connection with it, it came to be know as Khanqah-e Imdadiya. The famous religious divine of Thana Bhavan, Maulana Shaikh Muhammad, also used to reside in the same mosque.

Hazrat Hakim al-Ummat also caused to flow the rivers of shari'at and tariqat from this very Khanqah and for nearly half a century his graces remained current from here.

of printing of all of his books were public; anyone who so desired could print and publish them. His translation of the holy Quran is very simple, easy and scholarly. In Tafsir his **Bayan al-Quran**[1] is a grand achievement; similarly, in Hadith the enormous stock of adducible hadiths of the Hanafite Fiqh he has arranged in **A'la al-Sunan** is his opus magnum and is **sui generis**.

Hazrat Thanvi was Shaikh al-Masha'ikh Haji Imdad Allah's authorized person (**majaz**) and spiritual successor (**khalifa**). The circle of his allegiance and esoteric guidance is very wide; thousands of persons in and outside the subcontinent received edification and training from him. Accordingly, he had become immensely famous by the cognomen **Hakim al-Ummat**. Millions of individuals derived educational and practical benefits from his books and predicatory lectures. The example of such a large number of rank and file as well as men of light and leading who benefitted from him through allegiance and esoteric instruction will be hard to come by. His sublimity and loftiness can be estimated from the fact that a coterie of the greatest of the great men of learning and accomplishments and possessors of merits was included in the gamut of allegiance to him. Endowed with superior qualities his being was such a headspring of knowledge and wisdom, gnosis and mystical system that the Muslims of the subcontinent continued to assuage themselves from it for half a century. There is no branch of religion in which his great services in the form of predicatory speeches and writings may not be conspicuous. In the words of Maulana Sayyid Sulaiman Nadvi :-

"In his effort for reforming the ummah he kept an eye upon every corner of educational and practical life; from the young to the old, from the womenfolk to the menfolk, from the ignorant to the learned, from the **hoi polloi** to the sufis, dervishes and ascetics, from the poor to the rich, he kept all in view for reforming and training. His eyes fell on the particulars of births, marriages, sorrow and other occasions and gatherings, and, testing them on the criterion of the shari'ah, he separated the genuine

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1. Today (24th November, 1979) a friend from Surat, Abd al-Hafeez Maniar, who had come along with my brother-in-law, Maulana Muhammad Imran Khan Nadvi Azhari Bhopali, to pay a visit to me told me that an Englishman had asked Hazrat Thanvi wonderingly why he had not taken copyright on this book. The worldly-wise would surely be agape with wonder why Hazrat Thanvi or the contemporary Shaikh al-Hadith Maulana Zakariya did not reserve the rights of publication of their books; had they done so, they and their heirs would have certainly become not millionaires but multi-millionaires, but true success, according to them, is not fullness of coffers with lucre but it is achievement of divine pleasure. A very lofty ideal, indeed ! **(Translator)**.

from the spurious. Removing every block and stone of customs, innovations and crying evils, he showed the straight path. From the vantage-point of the criterion of the shari'ah wherever he percieved any shortcoming in preaching, education, politics, social life, morals, devotions and beliefs he corrected it. To his own satisfaction he made full provisions regarding the modern jurisprudential propositions and the modern needs of the Muslims, and particularly renovated **Ahsan and Suluk** the famous name of which is **Tasawwuf**. The correct image of religion was before him; according to it wherever there were drawbacks and flaws in the picture of the present-day life of the Muslims, he remained engrossed throughtout his life in correcting them. He spent all his life in this that he make the Muslims' life in accordance with that likeness which is seen in the album of true religion".

Allah Most High had endowed him with the virtue of magnanimity also along with contentment. This writer has heard from his own father, who was one of Hazrat Thanvi's chums, the incident of the latter's stay in Kanpur. Since the people are generally not aware of this incident, it seems necessary to mention it here. The incident was this that Hazrat Thanvi used to get Rs. 25/- as salary from the Jam'e al-Ulum and out of this meagre amount he used to give Rs. 5/- to my father to spend it on students as per his liking, with the insistence that no one should know as to who the donor was. It was a secret matter which no one knew except my father during Hazrat Thanvi's lifetime. My father, mentioning Hazrat Thanvi's virtues, related it to me after his demise.

Hazrat Hakim al-Ummat's life was very orderly. Hours were fixed for all works and every work used to be done as per schedule. Many letters of adherents (**mutawassilin**) used to come and he would answer each in his own hand as per the time-table.

He bid adieu to this mortal world at Thana Bhavan on the night of 16th Rajab, A. H. 1362. He was buried in Thana Bhavan, near the grave of Hafiz Zamin Shaheed, in his own garden which he had endowed in the name of the Khanqah-e Imdadiya.

21. MAULANA ABD AL-MOMIN DEOBANDI

He was a member of the distinguished educated family of the Usmani Shaikhs of Deoband and was a brother-in-law of Shaikh al-Hind Maulana Mahmud Hasan. He entered the Dar al-Ulum, Deoband, in A. H. 1292 and completed the Daura-e Hadith under Maulana Muhammad Yaqub in A. H. 1299. In the fourth convocation held in A. H. 1301 he received the

'turban of primacy', along with Maulana Ashraf Ali Thanvi, from the auspicious hands of Hazrat Gangohi.

At the desire of the people of Meerut he went there and spent his whole life in teaching and in writing fetwas. First he became head-teacher in Madrasa-e Qaumia and then in Madrasa-e Imdad al-Ulum at Sadar in Meerut.

He was a very intelligent, sharp-witted and versatile scholar. During the last phase of his life the higher books of Hadith, Fiqh and Tafsir were at the tip of his tongue. He used to lecture in a brief, concise and cogent manner — just in the style of his teacher, Maulana Muhammad Yaqub. He was also a man of **nisba** (spiritual connection). His lifestyle was imbued with resignation to the Divine Will. Great academic benefit issued from him in Meerut. Maulana Ashiq Ilahi Meeruthi, the translator of the holy Quran, studied under him from the first to the last. Maulana Izaz Ali Amrohi and Maulana Siraj Ahmed Meeruthi were also his disciples. Maulana Qazi Zayn al-Abidin Sajjad Meeruthi too had had the honour of being his disciple. He used to be the examiner of the Hadith classes of the Dar al-Ulum, Deoband.

In A. H. 1347 he died at Delhi where he was staying in connection with medical treatment and was buried in the Dargah (shrine) of Hazrat Khwaja Baqi Billah.

22. MAULANA HAKIM JAMEEL AL-DIN

His native place was Nagina (District Bijnor). He prosecuted his studies at the Dar al-Ulum, Deoband, from A. H. 1298 to A. H. 1299. He was one of the famous physicians of Delhi and examiner in the Tibbia College, Delhi. He was also a member of the Majlis-e Shura of the Dar al-Ulum, Deoband, for a long time. Along with the busy schedule of medical practice he was very regular in saying his daily offices (**awrad** and **waza'if**), and was a saintly man devoted to the remembrance of Allah and spiritual occupation (**shaghl**). His knowledge was very deep-rooted and mature. Initially he resided at Ghazipur and then settled down at Delhi.

He was a teacher of Maulana Muhammad Ibrahim Balliavi. For some time he served as teacher in the madrasah at Jaunpur. Along with his proficiency in the religious sciences he had had great skill in the Unani system of medicine also, which he had studied under the instruction of Hakim Abd al-Majeed Khan Dehelvi. The renowned Hakim Ajmal Khan was one of his disciples. Throughout his life he taught the religious sciences and the said system of medicine.

He left this perishable world on 18th Safar, A. H. 1355; after having said the Tahajjud prayer (the midnight devotions).

The Siddiqi Dawakhana in Delhi is his relic which is being run at present under the supervision of his eldest son, Maulana Hakim Abd al-Jalil.

23. MAULANA HAFIZ MUHAMMAD AHMED DEOBANDI

Hafiz Sahib was Hazrat Nanautavi's well-guided son. He was born at Nanauta in 1279/1862. After he had memorised the Quran, his father sent him to Gulaothi (District Buland Shahr), for his primary eucation in Madrasah Manbal al-Ulum, which Hazrat Nanautavi himself had established there. His brother-in-law (sister's husband), Maulana Abd Allah Anbathvi was a teacher in that madrasah. Thereafter, for further studies, he was sent to Moradabad to read in the Madrasa-e Shahi, where Hazrat Nanautavi's well-guided disciple, Maulana Ahmed Hasan Amrohi used to teach. After having read books of different religious arts and sciences under his instruction, he came to Deoband and became a pupil of Hazrat Shaikh al-Hind. He read some lessons of the **Tirmizi Sharif** under Hazrat Muhammad Yaqub in A. H. 1300. For the Daura-e Hadith he went to Gangoh and completed it in the circle of teaching of Hazrat Gangohi, and studied **Jalalayn** and **Baizavi** there. In 1303/1885 he was appointed as a teacher in the Dar al-Ulum and thus got the chance of teaching different arts and sciences. When Haji Muhammad Abid retired from vice-chancellorship in 1310/1892, the vacant post changed hands twice but neither of the two could manage the affairs for more than one year each. As this yearly change in vice-chancellorship proved disturbing to the administration, in 1313/1895, Hazrat Gangohi selected Hafiz Sahib for this post. With an impressive and dignified personality, Hafiz Sahib was a capable and efficient administrator. He brought the management of the Dar al-Ulum under control within a short time and proved able to the fullest degree of fulfilling the expectations held of him at the time of his appointment. Hazrat Shaikh al-Hind was dean (or principal) as well as Hafiz Sahib's own teacher and yet used to give more importance to his disciple for being his own teacher's son and used to sit respectfully before him in the administrative office.

The Dar al-Ulum, during his tenure of office, progressed immensely both internally and externally, such as it had not done earlier. Although the Dar al-Ulum had essentially developed into a university, in respect of the external form and shape of its buildings, it changed from a madrasah into a university during his vice-chancellorship only. Different departments and

offices were organised and there was an unusual augmentation in its domain of influence also. Briefly speaking, the Dar al-Ulum kept advancing in every respect; accordingly, his 35-year tenure of office is considered a very bright and golden chapter of advancements and progress in the history of the Dar al-Ulum.

The magnificent building of the Dar al-Hadith, the first of its kind in India, was built during his regime. Similarly, the building of the new hostel known as Dar al-Jadid and the construction of the mosque and the library-building too are a memorial of his time. The memory of that grand convocation held in 1328/1910 in which more than one thousand graduates had been awarded turbans and which had been organised under his management is still fresh in the minds of the people.

He had been awarded the title of "Shams al-Ulama" by the then Government of India but on account of the liberty-loving cult of the Dar al-Ulum he did not like to be a titled person of the British government and returned the title after some time.

The quantum of teaching-work he had undertaken from the beginning did not cease even during his vice-chancellorship; he used to teach books like **Mishkat al-Masabih, Jalalayn Sharif, Sahih-e Muslim, Ibn Maja, Mukhtasar al-Ma'ani, Mir Zahid's Risala**, etc. very eagerly and regularly. His lecture used to be very clear, coherent and precise. He had had great command over his august father's sciences and subjects.

In 1347/1928 the Nizam of the Deccan, Mir Osman Ali Khan, was expected to come to Delhi. In order to remind the Nizam of his promise to pay a visit to Deoband, he went to Hyderabad. After reaching there he fell ill. So, with the intention of returning, he started back from Hyderabad but while the train was still in the precincts of Hyderabad he breathed his last near the Nizamabad railway station and answered the saying : "He who died in journey is a martyr".

This incident occurred on 3rd Jamadi al-Ula, 1347/1928. At the Nizam's telegraphic order the bier was taken to Hyderabad, and, next day, on 4th Jamadi al-Ula, at Nizam's own personal expense, he was buried in a special graveyard known as "Khitta-e Saulihin", where distinguished personalities of Hyderabad, Sufi Shaikhs and nobles are buried.

He served the Dar al-Ulum for 45 years : the initial ten years in teaching and 35 years in functioning as vice-chancellor.

24. MAULANA HABIB AL-RAHMAN DEOBANDI

He was the eldest son of Maulana Fazl al-Rahman. He studied from the first to the last in the Dar al-Ulum and graduated in A. H. 1300. He was a polymath and a great litterateur in the Arabic language. His management and administration is considered proverbial in the history of the Dar al-Ulum; his services and God-given qualities have had a great part in the progress of the institution.

In 1325/1097, due to Maulana Hafiz Muhammad Ahmed's preoccupations and journeys, and also with a view to develop the Dar al-Ulum, the Majlis-e Shura was feeling the need of an able and competent administrator who might lend a hand to Hafiz Sahib in the administrative affairs and the schemes of development. For this there was none more suitable in the eyes of the Majlis than him. Accordingly, despite his declining, he was obliged and entrusted with the post of pro-vice-chancellor. It is said that it was a stroke of luck for the Dar al-Ulum that it obtained the services of a vigilant administrator and sincere man like Maulana Habib al-Rahman Usmani. He was so enthusiastic in the administrative work that much of the time of day and night used to be occupied with these works only, so much so that he used to live in the administrative office itself and died also there. He had so organised and streamlined the administrative and managerial departments of the Dar al-Ulum that when Nawab Sadr Yar Jung Bahadur came to Deoband on behalf of the Asafyah state to audit the accounts of the Dar al-Ulum, he was surprised to see that vouchers and receipts of even as paltry a sum as one and two annas were present in the file in a regular order. Nawab Sadr Yar Jung's statement was that there was no paper which was asked for and was not immediately presented. The progress in respect of planning and administration during Hafiz Sahib's vice-chancellorship is considered to be in fact the result of Maulana Habib al-Rahman's loyalty, for he always remained his right-hand man,confidant and deputy.

In 1344/1925, when Hafiz Sahib retired, due to old age, from the post of Chief Mufti of the Hyderabad State, Maulana Habib Al-Rahman Usmani was appointed in his place. His personality was considered matchless in every respect. It is generally believed that had he had so much interest in the politics of the country as he had in the Dar al-Ulum, he would have proved to be one of the greatest political leaders of India. Voracious reading had made him a man of vast knowledge, a polyhistor. Hazrat Anwar Shah Kashmiri used to remark :-

> "If there is anyone whose knowledge impresses me, it is Maulana Habib al-Rahman".

He was especially interested in Arabic literature and history and his extensive knowledge in these subjects was famous at the time. He has left many memorable books, amongst which his **Isha'at-e Islam** alias **Dunya men Islam Kiyunker Phela** is considered to be a monumental book. In response to the question as how Islam spread in the world, those historical events which, by reason of their psychological lure, proved to be conduvice to the propoagation and progress of Islam, have been presented in nearly five hundred pages.

Maulana Habib al-Rahman was very puny, a man of spare frame; and his diet too was astonishingly spare. But inspite of his feebleness and frailty, he possessed tremendous courage. Exactly fourteen months after Hafiz Sahib's demise, he also departed from this infirm, perishable world, on the night of 4th Rajab, 1348/1929, leaving the Dar al-Ulum as his eulogiser for ever.

Another of his books is entitled **Ta'limat-e Islam** in which the Islamic system of government has been described and it has been elucidated as to how necessary consultation is for the chief of the party. In this connection he has shown that if there is complete confidence in the being of the chief (**amir**), there is no need of counting the votes of the majority and the minority; but if the chief does not command such confidence then, to run the state, there is no other way but to rely upon the majority.

25. HAKIM ABD AL-WAHHAB ALIAS HAKIM NABINA

The sleepy village Yusufpur in District Ghazipur in eastern Uttar Pradesh was his native place. He was the elder brother of the famous political leader of India, Dr. Mukhtar Ahmed Ansari[1]. He had lost his sight in childhood itself. At the age of ten he committed the entire Quran to memory. Elementary grammar he studied at his own native-place. He graduated from the Dar al-Ulum in A. H. 1300. He studied Arabic literature under Maulana Faiz al-Hasan Saharanpuri and Maulana Zulfiqar Ali Deobandi; and Tibb under Hakim Mahmud Khan at Delhi. He was a distinguished scholar in the rational and the traditional sciences. After completing his education he came to attend upon Hazrat Maulana Rasheed Ahmed Gangohi, vowed allegiance to him and, living in the company of his spiritual director, attained internal perfection. He has stated :-

Once I told Hazrat Gangohi : "I have studied Tibb with a view to

1. The Postal Dept. of the Govt. of India has issued a postal stamp to commemorate him as an educationist. The stamp was released at Jamia Millia in a function at the hands of the vice-president of India, Mr. Hidayatullah, on 25-12-1980. **(Translator)**

earning my living, but physicians, besides examining the pulse, diagnose the disease by observing the patient's face, urine and other symptoms, while I am deprived of this facility due to loss of sight. Kindly pray for me that Allah Almighty may ease this handicap of mine ! At this Hazrat Gangohi said : 'Allah Most High will bestow upon you expertise in feeling the pulse whereby you will come to know about the patients' ailments which other physicians diagnose through observation'. "I", the Hakin Sahib has stated, "mark the Shaikh's **karamat** (miracle) every day : no sooner I put my hand on the patient's pulse than all the conditions of the disease are divulged to me".

Strange and wonderful events of his pulse-feeling have been heard. In both diagnosis and prescription he had had consummate expertise. He has left a monumental book entitled **Asrar-e Shiryania** ("The Arterial Secrets") on the science of pulse in which he has philosophically discussed the topic of pulse-feeling. His clinic was famous throughout India; people used to flock to it from far off places and used to be cured. He practised in Bombay and Sholapur and was a physician to the Nizam of the Deccan for a long time. In the last phase of his life he at last settled down at Delhi. His clinic there was situated near the Jam'e Masjid. Later on he shifted to Connought Place. The present writer too had chanced to see his clinic. In feeling the pulse and diagnosing the disease he had had no parallel; in this regard strange stories are told about him. A large medicine-chest having several compartments used to lie before him; he would take out a medicine from it without any hesitation, his hand reaching the very compartment from which he wanted the required medicine. He used to dial the telephone numbers also in the same manner.

Inspite of having a huge crowed of patients at the clinic every day, his interest in the religious sciences did not abate; he was very devout and abstemious. He would not charge any fees for even the costliest of medicaments from any patient of Deoband, Gangoh and Yusufpur, whether the patient was Hindu or Muslim; Yusufpur was his native-place, Deoband was the place where he had prosecuted his studies and in Gangoh he had acquired esoteric knowledge. Similarly, he would not charge fees from the ulema and the Sufis. He died in Rabi al-Awwal, A. H. 1360, at Delhi. In pursuance of his last will his bier was taken to Gangoh from Delhi and he was buried near Hazrat Gangohi's grave.

26. MAULANA GHULAM RASUL HAZARVI

He was a native of Hazara district (Pakistan). After receiving primary

education in his native place he graduated in A. H. 1303 from the Dar ai-Ulum and in A. H. 1308 he was appointed a teacher there. He was a hafiz of rational and traditional sciences and a polyhistor. He was highly respected among the ulema and students used to attend his lectures very eagerly. On account of his unusual popularity and fame he was invited on high salaries from different places but he was so much attached to the Dar al-Ulum that he was not prepared to leave it at any cost. His life was very simple. He rendered teaching service in the Dar al-Ulum for thirty years. Many renowned ulema were his pupils.

He died in harness at the Dar al-Ulum on 18th Muharram, A. H. 1337. Hazrat Shaikh al-Hind in a threnody he wrote on his death has portrayed the substance of his acamedic and spiritual life in a single verse. The couplet : " God bless him ! He passed his whole life like this : in the madrasah during day, in the mosque throughout the night".

27. MAULANA MURTAZA HASAN CHANDPURI

He was a resident of Chandpur, District Bijnor. He was also amongst the well-guided pupils of Maulana Muhammad Yaqub Nanautavi. He graduated from the Dar al-Ulum in A. H. 1304. He had an acute intelligence and was very ingenious, with a lively twist for wit and humour. He was famous for his sermonical lectures and speeches and held a very high rank in the art of polemics; and he was greatly fond of refuting heretical innovations and Qadianism. Many of his polemical books that have been published are replete with remarkable discussions on their themes. At one time every nook and corner of the country had been reverberating with his powerful oratory, sermons and declamations. Besides being a voracious reader, he was also a bibliophil, very fond of collecting especially rare manuscripts. Accordingly, he has left as a memorial a large library comprising nearly eight thousand precious manuscripts and published works, which his son, Muhammad Anwar, has passed on to the Dar al-Ulum, Deoband.

Maulana Chandpuri served as principal for a long time in the madrasahs of Darbhanga, Moradabad, etc. but the real place of his services was the Dar al-Ulum, Deoband. As such, the authorities selected this rare jewel for the Dar al-Ulum and firstly entrusted him with the administration of the educational branch, but in view of the frequency of his preaching journeys he was charged with the administration of the Department of Preaching. He had had the honour of vowing allegiance to Maulana Rafi' al-Din but later on he resorted to Hazrat Thanvi and was authorized to receive allegiance.

He retired from the Dar al-Ulum on 1st Ramazan, A. H. 1350, and

settled down in his native place Chandpur where he died in Rabi al-Akhir, 1371/December, 1951.

28. MAULANA MUHAMMAD YASIN SIRHINDI BAREILLVI

He was an inhabitant of Bassi, adjoining Sirhind. Firstly he studied under Ahmed Hasan Kanpuri and then graduated from the Dar al-Ulum, Deoband. He was amongst the pupils of Hazrat Shaikh al-Hind. First he taught in Madrasah Faiz-e Aam, Kanpur, and then, in A. H. 1312, he went to Bareilly. There he established Madrasah Isha'at-e Ulum. He was a very virtuous and accommodating person but a very candid divine. Throughout his life he remained busy in teaching. His academic grace continued for a long time in Rohilkhand and even today the madrasah started by him is assuaging the thirst of the seekers of knowledge.

It is a statement of his eldest son, the late Maulana Abd al-Rasheed, that Maulana Ahmed Reza Khan Bareillvi was his pupil for the primary books and used to write him letters in a very respectful tone; these letters were in the possession of Maulana Abd al-Rasheed. Maulana Khair Muhammad Jullundhari was also in the circle of his pupils.

He died on 7th Safar, A.H. 1363, and was buried in his own madrasah in Bareilly which he had made his hometown.

29. MAULANA UBAYD ALLAH SINDHI

Maulana Ubayd Allah Sindhi was born in the Sialkot district of West Punjab. His father was originally a Hindu but had converted later to Sikhism. Maulana Sindhi received his early education in the middle school at Jampur. Impressed by the truthfulness of Islam through reading, he had embraced Islam in the course of his student career itself. After becoming a Muslim he went to Sindh from Jampur. There he stayed for sometime with Hafiz Muhammad Siddiq. Hafiz Sahib was a great **nisba**-possessing saint and an accomplished dervish. Maulana Sindhi has written in his diary that "the effect of Hafiz Sahib's company was this that the Islamic way of life became my second nature".

Maulana Sindhi entered the Dar al-Ulum in A.H. 1306 and joined the Daura-e Hadith in A.H. 1307 but could not complete it. After some time he went back to Sindh. In A.H. 1315 he again came to Deoband and acquired permission from his teacher, Hazrat Shaikh al-Hind, for the Hadith books. Along with the educational matters he joined the Shaikh al-Hind in

political preoccupations also. The establishment of the Jami'at al-Ansar in the Dar al-Ulum in A. H. 1327 was the result of his efforts only. He had been made its administrator. The two great gatherings of the said organisation at Moradabad and Meerut were due to his efforts. He wanted to make the Dar al-Ulum a centre of national organisation politically of which the first step was the establishment of the Jami'at al-Ansar. Meanwhile a serious chasm in certain academic matters appeared between him and some teachers of the Dar al-Ulum and so he had to leave Deoband. The Shaikh al-Hind sent him to Delhi where he established an institution under the name of Nazarat al-Ma'arif al-Qurania[1], which was patronised, besides the Shaikh al-Hind, by powerful personalities like Hakim Ajmal Khan and Nawab Waqar al-Mulk.

In A. H. 1333 the Shaikh al-Hind sent Maulana Sindhi to Afghanistan because the belief generally prevalent then was that it was not possible to drive away the English from India without men and might. For this men and weapons were necessary. The Shaikh al-Hind had made the free zone of Yaghistan the centre of this movement. Maulana Sindhi, reaching Kabul, accomplished several important political tasks there. He founded a Congress Committee in Kabul and affiliated it to the Indian National Congress. This was the first Congress Committee outside the British dominions. Along with this he mobilised an army which he had named "Hizb Allah" ("Allah's Army"). He was an important member of the free provisional government that had been formed in Afghanistan under the leadership of Raja Mahendra Pratap. After the Shaikh al-Hind's arrest in Hejaz, he went to Russia and living there he observed the functioning of socialism. In 1342/1923 he undertook a journey to Turkey and from there, in A. H. 1344, he went to Hejaz where he stayed for fourteen long years. In 1356/1937 when Congress government was formed in the provinces, the Uttar Pradesh government withdrew the ban the British government had imposed on him and so he returned to India in 1358/1939.

He passed the last days of his life in Jamia Millia Islamia, New Delhi, and in Dinpur village of the Bhawalpur state. Maulana Sindhi, in the present period, was the greatest preacher and standard-bearer of Hazrat Shah Wali

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1. This institution under the name Nazarat al-Ma'arif al-Qurania had been established by Maulana Sindhi in A. H. 1333 in a room of Masjid Fatehpuri, Delhi, and in which graduates of the Arabic madrasahs and modern colleges were given education and training. Besides acquainting them with the verities and knowledge of the Quran, they were also shown the methods of performing missionary and political work as per the circumstances. After Maulana Sindhi's departure to Afghanistan, his disciple, Maulana Ahmed Ali Lahori, managed this institution for two years. With his arrest this institution ceased to function. One of the objectives of this institution was also this that relations be established between the modern educated men and the ulema, particularly the graduates of Deoband and the intervening gulf between the old and the new be filled up. To achieve this purpose he later on founded Bait al-Hikma in Jamia Millia.

Allah's philosophy. Maulana Sindhi was also a great exponent of the reform brought about in connection with the sciences of the Quran, Hadith, Fiqh and Tasawwuf by Shah Sahib. Some learned men, of course, dissented from some of Maulana Sindhi's thoughts but despite academic dissidence, all were convinced of his academic primacy and political shrewdness.

For the exposition of the Book and the Sunnah and finding out solutions of the latter-day problems in the light of the Wali Allahian philosophy, he established an institution under the name Bait al-Hikma in the Jamia Millia Islamia, and wrote some monumental articles also amongst which his article in **Al-Furqan's Shah Wali Allah No.** is very profound and thought-provoking.

He expired on 21st August, 1944/A. H. 1363, in Dinpur where he had settled down at the fag-end of his life. Unfortunately he could not see the country free for whose independence he had to live in exile for 25 years and suffer all sorts of afflictions and troubles.

30. MAULANA SANA ALLAH AMRITSARI

He was born in A. H. 1282. Though he had been brought up in Amritsar (East Punjab), he was originally a Kashmiri; his ancestors had embraced Islam in the olden times.

For some days he acquired education from Maulana Ahmed Allah Amritsari and read books of Hadith under Shaikh Abd al-Mannan Wazirabadi; and, then, in A. H. 1308, he came to Deoband and studied logic, philosophy, Fiqh and Principles of Fiqh. Some books he read under the guidance of Maulana Ahmed Hasan Kanpuri in Kanpur, but his attachment to the elders of the Dar al-Ulum did not undergo any change. After completing education he busied himself in the work of writing and compilation of books. As regards tack (**maslak**) he was an Ahl-e Hadith. He established a press named Ahl-e Hadith Press and in A. H. 1321 started a weekly entitled **Ahl-e Hadith**, which continued for 44 years.

He has left many remarkable books in refutation of Mirza Ghulam Ahmed Qadiani. His important works are as follows :-

1. **Tafsir al-Quran be-Kalam al-Rahman**, in which he has commented on the Quran through the Quranic text itself.
2. **Tafsir-e Sana'i** (Urdu)
3. **Taqabul-e Salasa** : This is also in Urdu; in it he has made a comparative study of Islam, Veda and the Bible.

He had a strong memory and was very quick at rejoinder. He used to be always successful in polemics; he had a special knack and mastery in defeating the opponent. He was known by the appellation "Sher-e Punjab" ("the Lion of the Punjab"). He had great attachment to the writing of books, and used to be very careful about hygiene and cleanliness of clothes. He was very punctual, high-minded and encyclopaedic in knowledge.

He remained a permanent participant in the struggle for the independence of India. In the list of the Junud-e Rabbaniya ("the Divine Armies"), his rank was that of a major-general. He had had a hand in the founding of the Jami'at al-Ulama also and actively took part in its movement for the freedom of the country. Inspite of the difference of his cult (**maslak**), he always remained enamoured of the elders of Deoband.

A. H. 1326 he had thrown a challenge to Mirza Ghulam Ahmed Qadiani to the effect that "he who is a liar amongst us will die first". Mirza Sahib had accepted this challenge, but he got an attack of cholera and died of it in 1908, whereas Maulana Sana Allah survived him for forty years[1].

After the partition of the country he migrated to Gujranwala (Pakistan). He died on 4th Jamadi al-Awwal, A. H. 1367, at Sargodha, at the ripe old age of 80 years.

31. MAULANA SAIF AL-RAHMAN KABULI

His ancestors, having migrated from Qandhar, had settled down in the suburbs of Peshawar. He acquired early education there. He completed the study of mathematical sciences under the instruction of Maulana Lutf Allah Aligarhi and of Hadith in the company of Maulana Rasheed Ahmed Gangohi. For a long time he served as a teacher in Tonk and then became head-teacher in Madrasa-e A'liya Fatehpuri, Delhi. He was attached to Hazrat Shaikh al-Hind and was an active member of his movement. He was very high-spirited, intelligent, acute and a warrior-like religious divine. At Hazrat Shaikh al-Hind's instruction he migrated and went to the free territory of Yaghistan. There he kept inciting the people through sermons and propaganda for the independence of India. He was a good orator; his

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1. Similarly, one Sufi Sulaiman Naqshbandi of Lajpur (Dist. Surat) author of **Bagh-e Arif**, had also challenged Mirza Ghulam Ahmed Qadiani to prove his claim that he was the Promised Messiah by levitating with him to the fourth heaven where Prophet Jesus Christ is traditionally known to reside after his crucification. This unexpected challenge staggered Mirza Sahib completely; nonplussed and crestfallen, the self-styled Messiah could not give a convincing reply to Sufi Sulaiman Sahib. (vide **Bagh-e Arif**, A. H. 1354). **(Translator).**

and speeches created great fervour among the people of Yaghistan. His rank in the Divine Armies was that of a major-general. In the beginning of World War I, when, in 1914, Haji Turangzai[1] raised the banner of jihad against the English, Maulana Saif al-Rahman joined it and accomplished remarkable works. After being unsuccessful in achieving his end through fighting with the English, he went to Afghanistan. The intense hatred he nursed for the British government can be assessed from the fact that when Hitler mounted an invasion upon France and internecine war broke out among the European powers, no sooner did Maulana Saif al-Rahman hear this news than he fell into prostration fervently and exclaimed : "O Allah ! Thanks to You that mutual war has begun among the packs of wolves whereby the victimised nations can entertain hope of escape from the tyranny, and now I shall have no sorrow for my own death" !

He served on high posts during Amir Aman Allah's regime in Afghanistan. After the formation of Pakistan he came back to Peshawar and died at his native-place on 7th Jamadi al-Ula, A. H. 1369.

32. MAULANA HAKIM MUHAMMAD ISHAQ KATHORI

He hailed from a Sayyid family of Kathore, District Meerut. He was born in 1281/1864. He acquired primary education in Meerut from his uncle, Maulana Kifayat Ali. Then he studied at Madrasa-e A'liya, Fatehpuri, and thereafter became a pupil of Maulana Ahmed Hasan Amrohi at Amroha. At

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1. In the history of the struggle for the independence of India, Haji Turangzai's was a great and famous personality in the North West Frontier Province. He was an inhabitant of a village, Turangzai, in Peshawar district. His real name was Fazl-e Vahid but he became famous by the name of his village. Very pious and abstemious and a man of knowledge and action, he was also a Shaikh of the Path (i.e., a spiritual director). He was the khalifa and successor of Maulana Shah Najm al-Din alias Hazrat Su'at Sahib. Intoxicated with the sentiments of liberty, he was greatly enamoured of independence. He had had thousands of 'aspirants' (**murids**) in the region of Peshawar and Yaghistan. Along with extraordinary fame, he was extremely popular among the masses. Migrating in 1914 from his native-place Peshawar at Hazrat Shaikh al-Hind's suggestion, he had gone to Yaghsitan. He had chanced to fight many a time with the British armies, which, incurring severe losses in the encounters with him, had to retreat. It is a very well-known fact that in these encounters with the English the shots fired from the crusaders' side never missed their mark.

It was during his stay in Hejaz that Hazrat Shaikh al-Hind was preparing to go to the same Haji Turangzai in Yaghistan via Iran when Sherif Husain who had become a vassal of the English against the Turks had taken him captive and had entrusted him to the English.

Haji Turangzai, as long as he was alive, continued fighting against the English until "the promised hour". May Allah favour him with His mercies ! A wonderfully intrepid true believer he was that he kept fighting the English till his last breath !

the last he, taking admission in the Dar al-Ulum, Deoband, graduated from there in A. H. 1308. He was amongst the earliest batch of students during Hazrat Shaikh al-Hind's deanship. The education of Tibb he acquired under the instruction of Hakim Abd al-Majeed Khan Dehelvi and Hakim Abd al-Aziz Khan Lakhnavi.

Incipiently he practised medicine at Kathore and then he shifted to Meerut city. Besides his private practice, he also used to teach Tibb and many people learnt Tibb from him. On the topic of pulse he wrote a voluminous book but unfortunately it could not be published.

He built an Idgah and Jam'e Masjid in his native Kathore. He built a beautiful stone mosque in Meerut city also. Hakim Sahib's efforts contributed largely in reviving the practice of widow-marriage in the vicinity of Meerut. He always used to participate in all national and political works.

In A. H. 1327 when a scheme of collecting grains from the villages for the Dar al-Ulum was finalised, Hakim Sahib was the first man to volunteer himself for it and paid attention to the collecting of grains from Kathore and the surrounding villages, and a good lot of grains was collected through his efforts. It is stated in the report of the Dar al-Ulum :-

> "The first to give ears to this call and act upon it are the gentlemen of Kathore and the surrounding areas who, through the special attention of Hakim Maulavi Muhammad Ishaq, put it into practice. For years together wheat continued to be collected from Meerut district through Hakim Sahib's attention"[1].

And about Hakim Sahib it says :-

> "He was a man of laudable qualities. Along with sincerity he had had a special position by virtue of his solicitude, prudence and well-wishing in the affairs of the Dar al-Ulum"[2].

He was a possessor of filiation (**nisba**) and a saintly man, very regular in his spiritual schedules. He had received khilafat from Hazrat Gangohi. He and Maulana Husain Ahmed Madani were cater-cousins. Whenever they happened to meet, Maulana Madani would pull out Hakim Sahib's purse; they would then go on jostling for it for some time. At last Maulana Madani

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1. **Rudad-e Tehsil-e Ghalla**, A. H. 1332, p. 2
2. **Rudad**, A. H. 1374, p. 1.

would succeed and then whatever amount of money came out from the purse, with it he would send for sweets. Hakim Sahib was a very affable, cheerful and hospitable man. He had had a deep connection with the Jami'at al-Ulama-e Hind also.

He served as a member of the Majlis-e Shura of the Dar al-Ulum from A. H. 1344 to A. H. 1373. He went to glory in 1374/1954 and was buried in his native-place.

33. MAULANA SAYYID MUHAMMAD ANWAR SHAH KASHMIRI

He was an inhabitant of Kashmir. He was born in a respectable learned family of Sayyids. This family was considered very distinguished in the whole of Kashmir in respect of its learning and knowledge. At the tender age of four and a half years he began to read the Holy Quran under the instruction of his august father, Maulana Sayyid Muazzam Shah. Endowed with an uncommon **geist** and a matchless memory from his very tender years, this prodigious child finished the Book of Allah and some primary books of Persian within the short period of one and a half years and then became engrossed in the study of the current sciences; and while not even fourteen years old, his unbounded passion for the acquirement of knowledge compelled him to leave the native-place. For nearly three years he lived in the madrasahs of Hazara and acquired ability in different arts and sciences, but the fame of Deoband made him restless to acquire more proficiency. So, in 1310/1892, he came to Deoband. Hazrat Shaikh al-Hind was gracing the dean's masnad then; the teacher recognised the pupil and the pupil the teacher in the very first meeting. He began reading the books of Tafsir and Fiqh and within a few years attained, besides fame and popularity, a distinct position. Graduating from the Dar al-Ulum in A. H. 1314, he went to attend upon Hazrat Gangohi from whom he acquird, besides the Sanad for Hadith, spiritual graces as well as khilafat.

After having completed his studies at the Dar al-Ulum, he served as a teacher for some time in the Madrasa-e Aminia, Delhi. In 1320/1903 he went to Kashmir and there, in his region, he established a madrasah under the name of Faiz-e A'm. In 1323/1905 he went for pilgrimage to the House of Allah (at Mecca). For some time he put up in Hejaz and availed himself of the opportunity of studying in the libraries there. In 1327/1909 he came back to Deoband. Hazrat Shaikh al-Hind retained him here. For a number of years he went on teaching the books of Hadith without any salary, and as long as he did not accept any salary from the Dar al-Ulum, he lived as Hazrat Hafiz Muhammad Ahmed's guest. In the end of 1333/1915 when

the Shaikh al-Hind resolved to embark on a journey to Hejaz, he bestowed the honour of his successorship on Shah Sahib. He graced the masnad of the dean in the Dar al-Ulum for nearly twelve years. In the beginning of 1346/1927, due to holding some dissident views with the management of the Dar al-Ulum, he resigned from deanship and went to the Madrasah at Dabhel (Dist. Surat, Gujarat) in western India where he continued to teach Hadith till 1351/1932.

With such a rare and incomparable memory he had been endowed with by nature that, let alone the contents and meanings of a book read only once, he could remember whole passages along with their lines and pages and used to quote them with great ease during his lecture. At the same he had such a passion for reading that all the treasures of knowledge could not fill the expanses of his inquisitive mind nor quench his thirst for knowledge. Due to vast and excessive reading and the power of a photographic memory he was as though a moving and walking library. Besides the 'Six Authentic Ones' (**Sihah Sitta** — the six authentic books of Hadith) most of the books of Hadith were almost at the tip of his tongue. In ascertainable propositions (**masa'il**) requiring inquiry, in the search and inquisition of which whole lifetimes are spent, he would answer the inquirer's query within a few minutes so concisely that the latter would be left with no doubt any more nor any need to refer to any book. And the more pleasant thing about it was that along with the titles of the books he would quote chapter and verse, lines and page numbers. He used to speak extempore on every art and science as if all these sciences were present in his memory and he had read them but recently.

On his death, Maulana Sayyid Sulaiman Nadvi wrote in the **Ma'arif** :-

"His example was like that of an ocean the surface of which is calm and still but its bottom abounds with treasures of precious pearls. He was peerless in the period for his versatility, power of memory and the bulk of memorised matter. He was a hafiz and discerner of the sciences of Hadith, high-ranking in the literary sciences, expert in the rational sciences, well-versed in poetry, and consummate in abstinence and piety; till his last breath this martyr of knowledge and gnosis kept raising the slogan of "Said Allah and Said the Apostle".

When the most famous Egyptian divine of the time, Sayyid Rasheed Reza came to Deoband and met Shah Sahib, he would exclaim spontaneously again and again : "I have never seen any religious divine like this glorious professor" ! After returning to Egypt also, Allamah Rasheed Reza

acknowledged Shah Sahib's academic glory and greatness of dignity in his paper, **Al-Manar**.

Anyhow, it was fortunate for the Dar al-Ulum that after the Shaikh al-Hind the work of principal was entrusted to him.

The interest the late Dr. Sir Shaikh Muhammad Iqbal Lahori had evinced in his latter years in the Islamic teachings owed much to Shah Sahib's academic benevolence; the learned Dr. Iqbal had learnt much of Islamics from Shah Sahib and hence he used to revere him very much, and used to bow his head in submission, with sentiments of belief (**aquidat**) and love, before Shah Sahib's opinions.

When Shah Sahib resigned from Deoband Allamah Iqbal tried that he settle down permanently in Lahore so that, in collaboration with him, he might codify the Islamic Fiqh on modern lines but Shah Sahib meanwhile accepted the request of the academicians of Dabhel (Gujarat). However, Allamah Iqbal benefitted much from Shah Sahib in the preparation of his English lectures in this connection and has also acknowledged it. Shah Sahib had rendered full help in the valuable articles Allamah Iqbal wrote in refutation of Qadianism.

The academic zest was so much predominant in him that for a long time he would feel perturbed at the very thought of marriage and married life. But, at last, at the intense insistence of the elders he adopted married life, after which he began to take salary. He stayed at Dabhel for some years but when constrained by severe ailments, he left it for Deoband which he had made his home-town, and on 3rd Safar al-Muzaffar, A. H. 1352/A. D. 1933, passed away at the age of nearly 60 years. His auspicious grave is near the Idgah.

34. MAULANA SHAH WARIS HASAN

Koda Jahanabad was his native place. He entered the Dar al-Ulum in A. H. 1310 and, graduating from it in A. H. 1312, he lived in attendance upon Hazrat Gangohi and acquired khilafat from him. Then he went to Hejaz where he lived in the service of Shaikh al-Masha'ikh Haji Imdad Allah.

For some time he served as head-teacher in Benares (Varanasi) and Muzaffarpur. Then he gave up service, settled down in Lucknow and engaged himself in spiritual instruction and guidance. The English-knowing class of Muslims benefitted much from him; such beneficiaries included

judges, advocates, high-ranking officers and nobles.

He died on 16th Jamadi al-Awwal, A. H. 1355 and lies buried near the Jam'e Masjid, Teela Shah Pir Muhammad, Lucknow.

35. HAZRAT MAULANA AMIN AL-DIN DEHELVI

He was born around A. H. 1283 in Aurangabad, Deccan. He had settled down at Yevla in Nasik district (Maharashtra), but in the end, after having established Madrasa-e Aminiya at Delhi, he had become a permanent resident of Delhi. He took admission in the Dar al-Ulum, Deoband, in A. H. 1304 for prosecuting studies and, then, in A. H. 1307, he went to Shahjahanpur, where he read some books of the rational sciences under Maulana Nadir al-Din who was a favourite pupil of Maulana Abd al-Haq Khairabadi in logic and philosophy. In A. H. 1309 he returned to Deoband and completing the Nizami syllabus and graduated in A. H. 1312.

In A. H. 1315 he started Madrasa-e Aminiya[1] in Sunheri Masjid situated in Chandni Chowk, Delhi. He was very famous in Delhi and the surrounding places for his abstinence and piety. He had also had proficiency in theurgy ('amalyat), and due to this the circle of those who had faith in him was very wide. The sentiment of benefaction was always surging in his heart. In religious matters and in connection with the management of the madrasah he would not show any partiality to anyone. He always remained aloof from political frays. He used to love students like his own progeny, showing them great affection and cordiality.

He died on 19th Ramazan, A. H. 1338 (June 6, 1920), and lies buried at Menhdiyun near Hazrat Shah Wali Allah's grave.

36. MAULANA MUHAMMAD SADIQ KARACHVI

He was a resident of Karachi. He completed the study of Hadith in the Dar al-Ulum in A. H. 1312. He was an active member of the Shaikh al-Hind's

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1. It is a famous madrasah of Delhi. Maulana Anwar Shah Kashmiri was its first principal. After him Maulana Kifayat Allah graced the masnad of principalship. Firstly this madrasah had been established in the Sunheri Masjid but when it progressed it was shifted to Masjid-e Panipatian at Kashmiri Gate in A. H 1323. It progressed much during the latter's regime, students flocking to it not only from distant places in India but also from foreign countries. A magnificent 3-storeyed building was constructed for the Madrasah around the mosque. This madrasah has always enjoyed a distinguished position over all other madrasahs of Delhi by virtue of its academic glory and centrality.

political movement and had cherished very deep and sincere relations with Maulana Ubayd Allah Sindhi. During World War I when the English launched an attack on Iraq, which was then included in the Turkish empire, Maulana Sadiq incited the Baluch tribes in Las Bela in Sind to rise up in revolt against the English, wherefore the English could not send reinforcements to Iraq in time and consequently the English armies, having been besieged, had to lay down arms. Maulana Sadiq was arrested for having caused an uprising and was kept under detention in Maharashtra; he was released after the war was over. His designation in the Junud-e Rabbaniya was that of a colonel.

He also rendered important political services during the Khilafat Movement. He worked on different posts of the Khilafat Committee and the Jamia't al-Ulama-e Sindh; he was also a member of the working committee of the Jamia't al-Ulama-e Hind till the end. He also served as a member of the Majlis-e Shura of the Dar al-Ulum from A. H. 1350 to A. H. 1367.

Maulana Sadiq established a madrasah in the Khadda mohalla (locality) of Karachi and passed his remaining life in managing its affairs and in teaching Hadith and Quran. This madrasah is still functioning. It has been Maulana Sadiq's and his successors' wont that whenever Maulana Qari Tayyib pays a visit to Pakistan, they especially invite him to the Madrasah.

37. MAULANA MUFTI KIFAYAT ALLAH DEHELVI

He was born in A. H. 1292 in Shahjahanpur. He received instruction in the holy Quran and primary education at his native-place from different teachers. Then, having read some books at Madrasa-e Izazia, Shahjahanpur, he entered Madrasa-e Shahi at Moradabad. There he studied under the instruction of Maulana Abd al-Ali, disciple of Hazrat Nanautavi, and other teachers. In the end he took admission in the Dar al-Ulum and graduated from it in A. H. 1313.

Despite his poverty, Mufti Sahib passed his student career at Moradabad and in the Dar al-Ulum with great self-respect. He used to make crochet skull-caps and used to meet his expenses with the income earned from their sale.

After graduating from the Dar al-Ulum he was appointed a teacher in Madrasah 'Ayn al-'Ilm, Shahjahanpur. During this period he began fetwa-writing and also started a monthly, **Al-Burhan**, in A. H. 1321, to refute Qadianism.

In the late A. H. 1321, he, at the insistence of Maulana Amin al-Din Dehelvi, went to grace the principal's masnad in Madrasa-e Aminiya, Delhi, to which he remained attached till his last breath. Mufti Sahib was a traditionist, jurisprudent, mufti, crusader and one of the judicious ulema. Cherishing a great faith in his teacher, Hazrat Shaikh al-Hind, he had begun to take interest in politics from the very beginning of his career. Accordingly, in 1919, with the collaboration of other divines, he established the Jamai'at al-Ulama-e Hind and acted as its president for a long time. He always used to be in the forefront of all the movements of the Jami'at and the Congress. In connection with his political activities he had also to face imprisonment often but there too his academic occupations used to continue. As such Maulana Ahmed Sa'eed Dehelvi read **Divan-e Himasa** and other books in the Multan Jail under his guidance, and a renowned leader of India, Lala Desh Bandhu, studied Persian under his instruction. At the gatherings once in Hejaz and another time in Egypt, he discharged the duties of the Indian Muslims' delegate, Mufti Sahib's greatest achievement is Madrasa-e Aminiya, Delhi, which made unusual progress through his efforts and began to be counted among the famous seminaries of India.

A very salient characteristic of Mufti Sahib's fetwas is their brevity and their clear and explicit language. The bulk of his fetwas is very large; his son, Maulana Hafeez al-Rahman Wasif, is compiling and publishing his fetwas under the title **Kifayat al-Mufti**, and so far six volumes have been published. Among the books written by him his **Talim al-Islam** is very famous which he has written in four parts and in very easy Urdu language in the form of questions and answers (catechism), for the children of Islamic schools. This book has been so popular that it has been translated into English and Hindi, has run into several editions, and is current in and outside India. Hazrat Maulana Muhammad Tayyib has stated that when he reached Zanzibar, he saw that the **Talim al-Islam** was included in the syllabus of the madrasahs there.

Mufti Sahib served as a member of the Majlis-e Shura of the Dar al-Ulum from A. H. 1372. In the end the ruinous conditions in the country saddened him very much. After a long illness of several months he left for the immortal world on the night of 13th Rabi al-Sani, A. H. 1372.

The members of the Majlis-e Shura of the Dar al-Ulum, Deoband, expressed their impressions on his death in the following manner :-

"In respect of his knowledge and learning, peity and purification, morals and accomplishments, Hazrat Mufti Sahib was a peerless personality among

the class of the ulema. He was a distinguished graduate of the Dar al-Ulum and a very intelligent and sagacious member of its Majlis-e Shura. His death has caused such a vacuum in the Islamic community as well as in the Dar al-Ulum that apparently it is not to be filled up soon. He was one of those rare and select ulema of the time who was simultaneously a religious divine and scholar, jurisconsult and traditionist, litteratteur and poet, versifier and prose-writer, pious and pure, high-minded (**ghayyur**) and a defender of the faith, and, moreover, incomparable in perspicacity and wisdom. His personality was reliable and trustworthy not only amongst the contemporaries but also amongst the teachers and the elders; all were convinced of his knowledge and learning, moderateness and regard for limits".

38. MAULANA MAJID ALI JAUNPURI

He was a resident of Jaunpur. He graduated from the Dar al-Ulum in A. H. 1314. In his early career he served as a teacher in Mendhu (Aligarh) and Gulaothi (Dist. Bulandshahar); for some time he taught in the madrasahs of Delhi and then received appointment as a teacher in Madrasa-e A'ali, Calcutta. He was amongst the famous men of knowledge and learning of eastern India and was considered a great rationalist divine (**Ma'quli**) of his time. He had acquired the knowledge of rational sciences from Maulana Abd al-Haq Khairabadi and Maulana Ahmed Hasan Kanpuri. He attended Hazrat Gangohi's lectures on Hadith for two years. During his stay in Gangoh he used to write down Hazrat Gangohi's lectures till late in the night, sometimes so much engrossed in this work that he would go on doing it till the pre-dawn prayer-call.

Hazrat Abd al-Ghani Phulpuri, who was amongst the greatest khalifas of Hazrat Thanvi, and Maulana Sayyid Fakhr al-Din Ahmed, professor of Hadith in the Dar al-Ulum, Deoband, were amongst his pupils.

39. MAULANA SAYYID HUSAIN AHMED MADANI

Maulana Mandani's native place was village Allahdadpur Tanda in Faizabad district. He was born on 19th Shawwal, 1296/1879, in village Bangarmau, District Unnao, where his august father, Sayyid Habib Allah, was a head master. His family had come to India nineteen generations ago; by reason of its knowledge and piety this family of the Sayyids has always possessed a particular glory and had been a large fief-holder during the Islamic royal period.

After having acquired early education in the primary school, at the age

of twelve years, in 1309/1891, he came to Deoband and took admission in the first standard. At Deoband Hazrat Shaikh al-Hind taught and trained him with special affection and favour, and he completed his studies in A. H. 1315. When, after having passed seven years in this academic atmosphere, he went to his native-place, his august father, yearning for migration to the Prophet's City (Madina), had already packed up his kit. So he also started with his parents. Before his departure he had already vowed allegiance to Hazrat Gangohi. In the holy Mecca, as per his spiritual preceptor's instruction, he derived spiritual graces for some time from Hazrat Haji Imdad Allah Mahajir-e Makki, and thereafter settled down in the illuminated Madina with his father. Though he had not intended migration (**hijrat**) from India, he did not like to come back, leaving parental affection, as long as his father was alive.

During nearly ten years' stay in Madina, he, trusting in Allah despite pecuniary difficulties and straitened circumstances, rendered the service of teaching Hadith in the Prophet's Mosque. Generally he used to be occupied in teaching for 12 hours on an end every day. Different batches would come one after another and benefit from his academic beneficence. His lecturing on Hadith in the Prophet's Mosque had been much more popular and appreciated than that of other professors of Hadith in Madina, and its fame had gathered around him a very large number of students from different Islamic countries. The reason for such powerful attraction toward and general popularity of an Indian religious divine in the holy land of Hejaz and especially in the Prophet's Mosque should be attributed to that peculiarity of the method of teaching that he had imbibed and inherited from the teachers of the Dar al-Ulum.

He was also amongst those companions of the Shaikh al-Hind who had been arrested in Hejaz and as such he too had to live as a war-prisoner at Malta for three and a quarter years. He also came back to India along with the Shaikh al-Hind in 1338/1920, when they were all released from detention in Malta. It was the time of the beginning of the Khilafat Movement. Back here, he, under the Shaikh al-Hind's leadership, joined politics. During this period his crusaderlike and temerarious sacrifices had filled the Muslims' hearts with his greatness and love. On the Shaikh al-Hind's demise he was unanimously acknowledged to be his successor. Participation and engrossment in political affairs landed him into jail several times for long periods where he had to bear reason-shattering tribulations and agonies for the freedom of the country. He was president of the Jami'at al-Ulama-e Hind for a long time.

In A. H. 1346 when Maulana Sayyid Anwar Shah Kashmiri resigned from the Dar al-Ulum, there was none among the group of the Dar al-Ulum

except Maulana Madani who could fill that momentous vacancy beseemingly. Hence the elders' eyes fell upon him; and during his deanship the strength of the students increased more than twofold, exceeding even threefold in the course of Hadith.

His teaching of Hadith, in respect of multeity and comprehensiveness, was considered typically singular in the world of Islam; its glory, fame and lure continued to be conducive in increasing the number of students from year to year.

The circle of his students in the science of Hadith is very vast. The students who graduated and obtained a sanad in the Hadith course during the period of his deanship number 4,483, and this circle of disciples, crossing the continent of Asia, extends upto Europe. Even as the Dar al-Ulum has had the diploma of distinction in the teaching of the prophetic sciences, his academic benevolence too is unparalleled.

Maulana Madani died on 12th Jamadi al-Ula, A. H. 1377, at about 3-00 p.m. The bier was brought to the Dar al-Hadith. The professor of Hadith of Mazahir-e Ulum, Maulana Muhammad Zakariya, led the funeral service and during the night between 12th and 13th Jamadi al-Ula, A. H. 1377 (5th and 6th December, 1957), this treasure of knowledge and gnosis was laid to rest in the Qasimi cemetry.

40. MAULANA SAYYID AHMED MADANI

Maulana Sayyid Ahmed Madani, Maulana Sayyid Husain Ahmed Madani's elder brother, was born in A. H. 1293 at Bangarmau, District Unnao (Oudh), where his father was living in connection with his service. His home-town was village Allahdadpur Tanda; District Faizabad. He received education in the holy Quran and Persian from his father and then passed the middle school examination in Urdu from the Allahabad Board. Thereafter he entered the Dar al-Ulum, completed the Nizami syllabus and graduated in A. H. 1315. He had had very great faith in Hazrat Gangohi. So he used to stay at Gangoh for long periods. In A. H. 1316 he went away to Madina along with his august father. There he passed his whole life in teaching the religious sciences. In A. H. 1340 he established Madrasat al-Shari'ah adjacent to the Prophet's Mosque[1]. At that time there was no

1. In 1392/1972, this writer chanced to see this madrasah during the journey to Hejaz. Once it was counted among the great religious madrasah of Hejaz but regrettably that position has now declined. In A. H. 1392 its strength in different classes was totally 600. Its magnificent 4-storeyed building is situated in the east near the Prophet's Mosque. Nowadays Maulana

madrasah in Madina for religious education. For a long time the expenses of this madrasah were being met with the donations of the charitable Muslims of this subcontinent. This madrasah has rendered academic services as an independent seminary.

Maulana Sayyid Ahmed had received khilafat from Hazrat Shaikh al-Hind. He died on 11th Shawwal, A. H. 1358, and lies buried in the Jannat al-Baq'ee.

41. MAULANA KARIM BAKHSH SANBHALI

Having read the intermediate-level books at his native-place he went to Amroha where he read some lessons under the instruction of Maulana Ahmed Hasan. Thereafter, entering the Dar al-Ulum, Deoband, he completed the course of Hadith in A. H. 1317 under the guidance of Hazrat Shaikh al-Hind.

He was a religious doctor of excellent ability; he served as a teacher in various madrasahs. During his service at Hapur, Maulana Sayyid Fakhr al-Din Ahmed also studied under him. He was appointed head-teacher in Madrasa Jam'e al-Ulum, Kanpur, and then was appointed in the same capacity in Madrasa-e Dar al-Ulum at Mau, Azamgarh. During this period Maulana Habib al-Rahman Azami, Maulana Mufti Abd al-Latif Azami and Maulana Muhammad Manzoor Naumani read some books of Hadith under his instruction. He died in A. H. 1362.

42. MAULANA ABD AL-MAJEED SANBHALI

He received primary education at his native place Sanbhal from Maulana Mufti Abd al-Salam Isra'ili. Then he took admission in the Dar al-Ulum, Deoband, for learning Hadith the course of which he completed in A. H. 1317.

He served as a teacher in the Dar al-Ulum Nadvat al-Ulama, Lucknow, in its incipient stage. During this period Maulana Sayyid Sulaiman Nadvi also read some books of Hadith under his instruction. Then he became head-teacher

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(foot-note from the previous page continued)

Sayyid Ahmed's nephew, Sayyid Habib is its superintendent.

In short, the academic benevolence of the elders of Deoband and the eminent predecessors is quenching the thirst of the seekers of prophetic sciences through Madrasa-e Saulatia in Mecca and Madrasat al-Shari'ah in Madina. It is such a great good luck that it has fallen to the lot of Deoband only in the whole Islamic world in the current period.

in the Madrasat al-Shar'a at Sanbhal and remained attached to it till the end. Students used to come to him even from distant places like Bukhara to study astronomy and books of rational sciences. Maulana Manzoor Naumani had completed the study of rational sciences under him only. The date of his death could not be known.

43. MAULANA ABD AL-SAM'EE DEOBANDI

He was born at Deoband in A. H. 1295. His chronogrammatic name was Chiragh Muhammad. From the first to the last he prosecuted his studies in the Dar al-Ulum and graduated in A. H. 1318.

For many years he served as teacher at Fatehgarh, District Farrukhabad. Then he was appointed as teacher in Madrasa-e Islamia, Roorkee, District Saharanpur, and then in Madrasa-e A'aliya Masjid Fatehpuri, Delhi. About the end of A. H. 1328 he was appointed to teach in the lower classes in the Dar al-Ulum. Along with the lower classes he taught the books prescribed for the Hadith course also and thus rendered teaching services in the Dar al-Ulum for 38 years with proficiency. His lessons on **Mishkat al-Masabih** and **Mukhtasar al-Ma'ani** were far-famed; the students liked his teaching and style of expression very much. A scholar **par excellence,** he was a source of pride for the Dar al-Ulum in his capacity as a teacher; he was also very cordial to the students.

His sermon too used to be very agreeable and effective. He had knowledge of the art of polemics also. As in speaking, he commanded equal mastery in writing as well. As such, he translated **Bustan al-Muhaddithin** into very facile and chaste Urdu under the title **Rauz al-Riyahin**, which was printed in A. H. 1334 in Matba-e Qasimi, Deoband.

He died on 11th Safar, A. H. 1366 at Deoband. His son, Maulana Abd al-Ahad, is one of the teachers of the higher classes in the Dar al-Ulum.

44. MAULANA ABD AL-AZIZ GUJRANWALVI

He was a famous religious divine and traditionist of the Punjab. In A. H. 1318 he completed the Hadith course in the Dar al-Ulum. **Nabras al-Sari 'ala Atraf al-Bukhari** is his famous book on the science of Hadith Maulana Sayyid Anwar Shah Kashmiri was all praise for his knowledge and learning and used to appreciate his book **Nabras al-Sari** very much. He was Khateeb in Jame Masjid of Gujranwala. By reason of his knowledge and learning he held a high position in the academic and religious circles

of the Punjab. The date of his demise could not be known.

45. MAULANA MUHAMMAD SEHSARAMI

He graduated in A. H. 1318 from the Dar al-Ulum, Deoband. Initially he served for some time as teacher in Sehsaram and Mazahir-e Ulum, Saharanpur, and, then, in A. H. 1327, he was appointed as teacher of Arabic in Madrasa-e A'liya, Calcutta. He was a famous religious doctor and a talented scholar.

His academic grace spread very much in Bengal due to his stay in Madrasa-e A'liya, Calcutta.

46. MAULANA ABD AL-RAZZAQ PESHAWARI

He graduated from the Dar al-Ulum in A. H. 1318 and was one of the favourite pupils of Hazrat Shaikh al-Hind. He was appointed as Qazi al-qazat (Chief Justice) in Afghanisatan, where he was highly respected. He was also president of the Privy Council there. His decisions in religio-legal matters used to be final and his academic influences had spread all over Afghanistan.

It says in the report of the Rowlatt Committee about him as follows :-

"He is the head of the Kabul University in which he lectures on astronomy. He has been tutor to Sardar Ina'yat Allah Khan for some time. He is the backbone of the Indian revolutionary party in Kabul. The string of all the activities that take place beyond the border against the British government is in his hand"[1].

47. MAULANA MUHAMMAD SAHOOL BHAGALPURI

His native place was Pureni, District Bhagalpur (Bihar). Having taken primary education at home, he joined Maulana Ashraf Alam's teaching circle in Bhagalpur. From there he went to Kanpur and studied under Maulana Hazrat Thanvi and Maulana Muhammad Ishaq Burdwani at Madrasa-e Jam'e al-Ulum, and then at Madrasa-e Faiz-e A'm under Maulana Muhammad Farouq Chiryakoti. The zest for the acquisition of knowledge took him from Kanpur to Hyderabad; this journey he covered in two months — on foot ! During his stay in Hyderabad he acquired the knowledge of logic,

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1. **Tehrik-e Shaikh al-Hind** by Maulana Muhammad Mian, p. 309.

philosophy, astronomy, literature and Principles of Fiqh from Mufti Lutf Allah Aligarhi and Maulana Abd al-Wahhab Bihari. Reaching Delhi from Hyderabad, he attended lectures of Maulana Nazeer Husain; in the end he took admission in the Dar al-Ulum and completed the study of Hadith under the instruction of the Shaikh al-Hind. After the completion of studies he served as a teacher in the Dar al-Ulum for seven, eight years, and then as head teacher and Shaikh al-Hadith at Madrasa-e Azizia, Bihar Sharif; Madrasa-e A'liya, Calcutta; and Madrasa-e A'liya, Sylhet (Assam). In 1920 he was appointed as principal in Madrasa-e A'liya Shams al-Huda, Patna. In short, he taught for as many as forty-six years in the great madrasahs of U. P., Bihar, Bengal and Assam. From A. H. 1350 to 1362 he was a member of the Majlis-e Shura of the Dar al-Ulum. He died on 12th Rajab, 1367/1948; his grave is in Pureni.

He was tall and handsome. Whenever he came to Deoband and went to see his teacher, Hazrat Shaikh al-Hind, the latter would always stand up to shake hands with him, and being himself short-statured, would remark humorously : "Brother ! Maulavi Sahool has come; a ladder will have to be put up to shake hands with him" !

Maulavi Sahool was very soft-hearted. At the very mention of the eminent predecessors and the great holy Companions, tears would start trickling down from his eyes and it would become difficult for him to speak.

48. MAULANA MIAN ASGHAR HUSAIN DEOBANDI

He was born at Deoband in A. H. 1294. His family has been distinguished and acknowledged in Deoband for holiness and saintliness. Having read the Holy Quran and Persian upto **Gulistan** under the instruction of his august father, Shah Muhammad Hasan (d. A. H. 1312), he entered the Dar al-Ulum and in A. H. 1310, after having completed the course in Persian, he started learning Arabic and his student career in the Dar al-Ulum continued upto A. H. 1320.

After the completion of his education, Hazrat Shaikh al-Hind, in the end of A. H. 1321, selected him as head-teacher for the madrasah of the Atala Masjid of Jaunpur, where he continued to benefit the students of religious sciences as well as the Muslims of Jaunpur with his exoteric and esoteric knowledge. In A. H. 1328 when the authorities of the Dar al-Ulum, Deoband, decided to start a monthly journal, **Al-Qasim**, they called him from Jaunpur and charged him with the task of publishing it and also assigned him lessons of certain books for teaching. Generally he used to

teach books of Tafsir and Hadith. It says in the report for A. H. 1333 about him as follows :-

"Maulavi Sahib has had great ability and proficiency in religious sciences like Hadith, Tafsir, Fiqh, Obligatory Duties etc. He is also an author. An independent book on the Obligatory Duties (**Fara'iz**) has already been published by him and has gained much popularity in the country. A class of Daura-e Hadith and books of Tafsir and Fiqh like **Jalalayn, Durr-e Mukhtar**, etc. are usually assigned to him by the authorities of the Dar al-Ulum. He is a man of abstinence and piety, a divine who translates his religious knowledge into practice, and he is a specimen of the predecessors and a true successor".

Along with this combination of knowledge and practice, Mian Sahib had attained utmost expertise in the art of writing periapt. Besides Muslims, followers of other religions also used to benefit from his amulets; in this connection the gamut of his public service was very vast. Knowledge and learning, abstinence and piety, virtue and abstemiousness had made his person a cynosure.

He had had permission for initiating or accepting neophytes — (**murids**) and spiritual succession (**khilafat**) from his august maternal-uncle, Hazrat Mianji Munne Shah Sahib and Shaikh al-Masha'ikh Hazrat Haji Imdad Allah Mahajir-e Makki. In fine, he was a very benevolent saintly person of his time.

Mian Sahib built a travellers' rest-house under the name of **Dar al-Musafirin** ("House of the Travellers") at Deoband and re-started his ancestral **maktab** (primary school) which had closed down after his august father's demise. He has left thirty big and small books in the Urdu language on the topics of Fiqh, Fara'iz, history, etc.

In the later phase of A. H. 1363, he went to Gujarat at the invitation of his adherents there. He was putting up at Rander (now a locality of Surat), where he died of cardiac arrest on Monday, 22nd Muharram al-Haram, A. H. 1364, and was laid to rest in eternal sleep at Rander itself.

49. MAULANA MUHAMMAD MIAN MANSOOR ANSARI

He was Maulana Muhammad Qasim Nanautavi's daughter's son and Maulana Abd Allah Ansari's eldest son. His native-place was Anbetha but he received primary education at Madrasa-e Manba al-Ulum, Gulaothi, where his father was a head-teacher. Graduating from the Dar al-Ulum in A. H. 1321, he served as teacher at different places and as head-teacher

for some time at Madrasa-e Mo'eenia, Ajmer. Hazrat Shaikh al-Hind had called him to Deoband for assistance in his work of translation of the Quran. In A. H. 1327 when Jami'at al-Ansar was established at Deoband, he was appointed its deputy director along with Maulana Ubayd Allah Sindhi. He was a man of a very sound judgement and a talented religious divine. He remained in the company of Hazrat Shaikh al-Hind in the latter's last pilgrimage-journey which took place in 1333/1915. The Shaikh al-Hind had got a persuasive letter written by Ghalib Pasha, the governor of Madina, addressed to the people of India and the north-west independent tribes for taking part in the movement for the independence of India; the important task of carrying this letter which is known as **Ghalib Nama** in the political history of India was entrusted to Maulana Ansari only, which errand he accomplished very adroitly and dodging the Indian secret police reached the independent territory of Yaghistan. Since Maulana Mansoor Ansari had already left for Yaghistan he escaped arrest at the time of the Shaikh al-Hind's arrest in Hejaz. His real name was Muhammad Mian but in order to save himself from the British police when he came to India with the **Ghalib Nama** he kept the alias Mansoor Ansari, and later on became famous by this alias itself. Among the bunch of letters known as "Silken Letters" in the political annals of India, one was from the pen of Maulana Mansoor Ansari also; it was written on a yellow silk cloth. His rank in the Divine Hosts was that of a Lt. General.

After the Shaikh al-Hind's arrest in Hejaz, he went to Afghanistan and settled down there permanently. He had had great influence on the Afghan Government due to his knowledge and learning, political acumen and foresight. Accordingly, in the ambassadorial mission the Afghan Government had sent to Turkey, it had assigned Maulana Mansoor Ansari the rank of minister plenipotentiary. Similarly, he had been sent in the capacity of a political adviser in the political mission to Moscow. Bachcha Saqqa, after coming to power, had exiled him from Afghanistan. During the brief reign of this usurper the Maulana had gone to Russia for some months. When Nadir Shah defeated Bachcha Saqqa and became ruler of Afghanistan, he called the Maulana back.

During his stay in Afghanistan he wrote several political books. **Hukumat-e Ilahi, Asas-e Inquilab, Dastoor-e Imamat**, and **Anw'a al-Dawal** reflect his high intellectual and thinking powers. He served on different posts in Afghanistan. In the last phase of his life he had taken abode in Jalalabad, which is a famous town in Afghanistan. He died there on 6th Safar, A. H. 1365/January 11, 1946.

Maulana Abul Kalam Azad, as soon as India won freedom, very much wished to recall him to India but, unfortunately, a year before India became free, Maulana Mansoor Ansari had embarked on his last journey and therefore could not see that country, for whose freedom he had spent 31 years of his life in exile, free.

Maulana Hamid al-Ansari Ghazi, the former editor of the newspaper, **Madina (Bijnor)**, who has had a distinct position in the Urdu Journalism of India, is Maulana Mansoor Ansari's eldest son; and the Maulana's second son, Hameed Ansari, lives in Jalalabad, Afghanistan.

50. MAULANA IZAZ ALI AMROHI

He was one of the most distinguished graduates of the Dar al-Ulum. After his graduation from it in A. H. 1321, Hazrat Shaikh al-Hind selected him for Madrasa-e Na'uman, Pureni, District Bhagalpur (Bihar). Thus he kept teaching in that region for nearly seven years. Then he came to Shahjahanpur and established a madrasah under the name Afzal al-Madaris in a mosque where he used to teach for the sake of Allah (i. e., without charging any fees or remuneration). He taught in this madrasah for nearly three years very successfully. In A. H. 1330 he was appointed as teacher in the Dar al-Ulum, Deoband, and in the first year he was assigned elementary books of Arabic like 'Ilm **al-Sigha** and **Nur al-Ezah** for teaching. It has been stated about this Professor of Literature in the report for that period as under :-

"Maulavi Izaz Ali is one of the middle graduates of the middle and the last classes. He has been a teacher at some places; lastly, he was teaching at Madrasa-e Pureni, Dist. Bhagalpur. From there he was called to Deoband. He is a young, capable, righteous and pious divine. In presence and character he is a relic of his ancestors. He has complete proficiency in different sciences; and great expertise particularly in the science of literature. He has recently written a scholium on **Himasa** and is currently busy in margining the **Kanz al-Daqa'iq**; earlier he had already written marginal notes on **Divan-e Mutanabbi**. He teaches in the middle classes of the Dar al-Ulum. Most of the lessons of the science of literature are handled by him. He also exercises the students in writing Arabic articles. He is an eloquent lecturer; the students are very familiar with him"

In A. H. 1340 when Maulana Hafiz Muhammad Ahmed, vice-chancellor of the Dar al-Ulum, Deoband, was selected for the post of the Chief Mufti of the erstwhile Hyderabad State, he, on account of his old

age, took Maulana Izaz Ali with him. There he stayed one year and came back with Hafiz Sahib. After Maulana Mufti Aziz al-Rahman's resignation from the post of Chief Mufti of the Dar al-Ulum in A. H. 1346, Maulana Izaz Ali was appointed on this post and since then till his end he stayed in the Dar al-Ulum.

Jurisprudence (Fiqh) and literature were his special fields. In the beginning, as stated earlier, he had been assigned elementary books of Arabic for teaching in the Dar al-Ulum but before long his teaching attained such popularity that he became famous by the title of "Shaikh al-Adab wal-Fiqh" (Professor of Literature & Jurisprudence). In the last phase of his life he also taught for several years the second volume of the **Tirmizi**, as also higher books of Tafsir. In Maulana Madani's absence he got chances many times to teach the **Bukhari Sharif** also. In short, he had had mastery over the books of all the disciplines — like the sciences of Fiqh, Hadith, Literature, Exegesis, etc. Along with teaching he had had a special penchant for cultivating and looking after the students; a quality from which the students benefitted very much and his pupils still remember him for this. His punctuality was proverbial and he was **sui generis** in the punctual engagement of his classes, so much so that some of the teachers of the Dar al-Ulum learnt the lesson of punctuality in attending their respective classes for giving lessons from this exemplary Prof. of Literature.

He was a paragon of selflessness and humility. He would never feel ashamed of teaching the most elementary books along with the highest books; teaching **Tirmizi** and **Bukhari** (to higher classes), he would gladly teach **Mizan al-Sarf**, **'Ilm al-Sigha, Nur al-Ezah**, etc. to small children also. A pupil who would keep himself engaged in studies with singleness of purpose used to be the dearest in his eyes and the one who would while away his time in non-educational pastimes and betray carelessness in studies used to be the most detestable.

Even as he had had great mastery in writing Arabic prose and poetry, he was equally highly proficient in composing Urdu prose and poetry also. He had a particular style in Urdu prose. He compiled a book entitled **Nafahat al-Arab** in Urdu, matching the standard of **Nafahat al-Yemen** in the Arabic literature, comprising historical anecdotes, fables and moral themes. This book became very popular in the Arabic institutions and was introduced as such in the syllabi of the Dar al-Ulum and many other madrasahs. Besides this, he has written many useful marginalia on **Nur al-Ezah**, **Sharh-e Niqaya** and **Kanz al-Daqaiq**

in Fiqh, and **Divan-e Himasa** and **Divan-e Mutanabbi** in Arabic literature, which are highly appreciated by teachers as well as students. He has also written a lucid commentary on Maulana Habib al-Rahman's Arabic qasida entitled **Lami'at al-Mu'ajizat**.

His flair for administrative matters too was acknowledged on all hands and his administrative know-how was often utilised in the management office also. In fine, he was an incomparable teacher, a polymath religious divine and a versatile personality. The period of his academic services in the Dar al-Ulum extended over 44 years. He passed away from this perishable world in A. H. 1374.

51. MAULANA AHMED BUZURG SURTI

He was born at Simlak, a sleepy village, adjacent to Dabhel, in Surat district, Gujarat. The year of his birth was A. H. 1298 or 1299. His real name was Ahmed but from his childhood itself he was being called Buzurg. After completing the Quran at his native-place, he first learnt Urdu and then acquired education in Persian and Arabic for four years in the madrasah at Lajpur, another village two to three miles from Simlak. After having studied **Mishkat al-Masabih** and **Hedaya Awwalin** etc., he entered the Dar al-Ulum, Deoband, in A. H. 1318 and graduated in A. H. 1321.

After graduation he acquired the honour of vowing allegiance (**bai'ah**) to Hazrat Maulana Rasheed Ahmed Gangohi, and, living in attendance on him for nearly one year, he kept himself engaged in **zikr** and **shaghl** (remembrance formulae and daily offices, prescribed by the Shaikh for the murid's exercise, cleansing of the heart and progress in the spiritual stages), striving with the unregenerate soul (**mujahada**) and self-discipline (**riyazat**). After his spiritual preceptor's (**murshid's**) death in 1323/1905, he returned to his native-place and after some time went away to South Africa. In A. H. 1335 he was appointed mufti in the Jame Masjid Surti at Rangoon, where for three years, along with the work of fetwa-writing, he benefitted the people with his sermons and the teaching of the holy Quran. After his return from Rangoon he was appointed rector in A. H. 1339 in Jamia-e Islamia, Dabhel. In A. H. 1346 it was he who accomplished the exploit of taking away Allamah Muhammad Anwar Shah Kashmiri and other eminent ulema to Dabhel.

Though Maulana Ahmed Buzurg was a simple-minded august man, he was highly endowed with administrative abilities. The changing of an

ordinary madrasah named Madrasa-e Talim al-Din[1] into Jamia-e Islamia was his great achievement. During his management, students flocked to the Jamia-e Islamia of Dabhel not only from the different parts of the subcontinent but also from distant countries like Afghanistan, Bukhara, Yemen and Hejaz.

At an advanced age he had also memorised the holy Quran. In A. H. 1368 and 1369 he performed two pilgrimages to Mecca one after another.

He died a septugenarian, on 5th Rabi al-Awwal, A. H. 1371, at the ripe old age of 72.

Maulana Muhammad Sa'eed Buzurg[2] is his son and locum tenens; he is vice-chancellor of the Jamia-e Islamia, Dabhel, and also a member of the Majlis-e Shura of the Dar al-Ulum, Deoband.

52. MAULANA RASUL KHAN HAZARVI

He was born in 1288/1871 in Achcharian, Dist. Hazara (Pakistan) in a Suati Pathan family. He received primary education in the schools of his own district (Hazara). In A. H. 1320 he took admission in the Dar al-Ulum, Deoband. In logic and philosophy particularly he acquired great benefit from Maulana Ghulam Rasul Khan Hazarvi. He graduated from the Dar al-Ulum in A. H. 1323.

Thereafter he was appointed head-teacher in Madrasa-e Imdad al-Islam, Meerut; and in A. H. 1333 he was called to Deoband to serve as a teacher in the Dar al-Ulum where, besides Logic and Philosophy, he used to teach other subjects and Hadith also. In A. H. 1353 he went to

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1. One Maulana Ahmed Hasan Simlaki had started this madrasah at Dabhel in A. H. 1326, with, besides himself, only one teacher for teaching the holy Quran. Gradually the madrasah which had been started in a mosque went on progressing and a magnificent building was built for it soon after. Besides a spacious mosque and auditoriums, other buildings like those of a library, students' hostel, teachers' quarters, etc. also came into existence. In A. H. 1346 when Allamah Muhammad Anwar Shah and other famous teachers went away from Dar al-Ulum, Deoband, and joined it, it grew into Jamia-e Islamia (a full-fledged university). At present it is the largest seminary in the whole of Gujarat. (Sayyid Mahboob Rizvi).

2. This translator had the pleasure of meeting him last Tuesday (October 30, 1979) at Navsari. Though indisposed he had taken the trouble of coming to Navsari to join other ulema of Rander like Maulana Ahmed Ashraf, Mufti Sayyid Abd al-Raheem Lajpuri, Maulana Reza Ajmeri, Maulana Ahmed Allah Randeri and Mufti Kachchochvi, for laying the foundation-stone of a mosque to be reconstructed at Mothwad mohalla, Navsari.

(Translator)

Lahore and was appointed a lecturer in the Arabic Department of the Oriental College, Lahore, where he kept teaching till 1373/1954. After retiring from there he was appointed head-teacher in Madrasa-e Ashrafiya, Lahore, to which he remained attached till his last breath.

Besides the rational sciences, Maulana Rasul Khan had complete mastery in the traditional sciences also. He used to teach both the rational and the traditional sciences in accordance with the students' capacity in such a way that the problem would be fully engraved on the pupil's mind. As regards intelligibility, his method of teaching was considered distinct; his lecture used to be comprehensive and pithy. Himself a man of noble presence and dignified personality, dignity effused from his face while lecturing. The style of expression used to be clear and effective. Books of all subjects were as if at the tip of his tongue. The students used to attend his lectures with eagerness and enthusiasm. He was reckoned amongst the dintinguished teachers of the Dar al-Ulum, Deoband. Nearly seventy years of his life were spent in teaching.

In the last phase of his life he was overcome with Sufism; he had vowed allegiance to Hazrat Thanvi.

He died a centenarian; to be exact, with five score and three years; on 3rd Ramazan, A. H. 1391; at his native-place, Achcharian; and was laid to rest there.

53. ALLAMAH SHABBIR AHMED USMANI

He was the eldest son of Maulana Fazl al-Rahman. He was born in 1305/1887 at Bijnor. At the age of seven he entered the class for Quran-reading. He completed his education under the instruction of the teachers of the Dar al-Ulum in 1325/1907. He was one of the most well-guided disciples of Hazrat Shaikh al-Hind and also owed spiritual allegiance to him. After graduation he was appointed head-teacher in Madrasa-e Fatehpuri of Delhi and in 1328/1910 he was called from there to the Dar al-Ulum where he taught different books to the higher classes for a long time. Maulana Usmani's lectures on **Sahih-e Muslim** had acquired great fame. He had had a deep insight in Hazrat Nanautavi's sciences. Having rendered teaching services in the Dar al-Ulum for a long time, he, due to certain dissents with the management, went away to Jamia-e Islamia, Dabhel (Dist. Surat, Gujarat), along with Maulana Anwar Shah Kashmiri and Maulana Mufti Aziz al-Rahman and others.

After Shah Sahib's death in 1352/1933, he was appointed Shaikh

al-Hadith (Professor of Hadith) in Jamia-e Islamia, Dabhel. In 1354/1935, at Hazrat Thanvi's and other elders' instruction he came to the Dar al-Ulum and kept serving it as chancellor till 1362/1944, though meanwhile his connection with the university of Dabhel also continued.

As regards knowledge and learning, intelligence and discernment, and statesmanship and soundness of judgement, Allamah Usmani was being reckoned amongst the few outstanding ulema of India. He had had equal mastery both in speech and writing (lit., tongue and pen). A high-ranking litterateur in Urdu and a master of spell-binding oratory, both his writings and speeches used to be unparalleled as regards eloquence and succinctness, perspicuous arguments, effective similes, style of expression and subtle points of wit and wisdom. He used to have a deep insight into the current affairs and hence his writings and speeches were being highly appreciated both by the high and the low. Men of taste still cherish the memory of his eloquent, pithy and scholarly speeches that he delivered in grand functions and meetings. It was Maulana Usmani who had received the honour of writing and reading in the function that last address Hazrat Shaikh al-Hind had delivered on the occasion of the founding of the Jamia-e Millia Islamia (New Delhi), during his last days.

'Ilm al-Kalam, Al-'Aql wal-Naql, Ijaz al-Quran, Hijab-e Shara'i, Al-Shahab le-rajm al-Khatif al-Murtab are his monumental works. Maulana Usmani's exegetical marginalia on the translation of the Holy Quran by Hazrat Shaikh al-Hind are very famous. Confining himself to the gamut of the predecessors' view-point, the secrets and subtle points of knowledge of the holy Quran he has annotated in such a way that all the thorns rankling in thought and intellect are removed one after the other and the heart gets a strange feeling of solace and complacence. The Afghan Government has got this translation and marginalia translated into Persian and has sent a copy thereof as a gift to the Dar al-Ulum. In the science of Hadith, his highly valuable work in Arabic entitled **Fath al-Mulhim** is the first-ever commentary, from the Hanafite point of view, of the **Sahih-e Muslim**. This is such an opus magnum of his that it has introduced his knowledge and learning to the entire Islamic world; and for which Allamah Zahid al-Kausari as well as other ulema of Egypt and Syria have complimented him.

Allamah Usmani had been an important member of the Khilafat Committee; in 1333/1914, during the Balkan war, he had very enthusiastically participated in collecting funds for the Turks. He served as a member of

the executive council of the Jami'at al-Ulama-e Hind for a number of years, and was reckoned amongst the first class leaders of the said organisation of the ulema, but later on, on the question of oneness of nationality and the Jami'at's co-operation with the Congress, he dissented from the Jami'at al-Ulama-e Hind, and joined the Muslim League. In 1365/1946 he was elected president of the Jami'at al-Ulama-e Islam. Before the partition of India he went away to Pakistan in Ramazan, 1366/1947, and settled down there. He was appointed a member of the Pakistan Constituent Assembly and president of the Constituent Committee. In Pakistan he rendered many religious and national services; his acamedic and political services had a special influence on the paramount power in Pakistan, where he was held in the highest esteem particularly as a religious divine and thinker, and along with his religious guidance his political leadership too was acknowledged on all hands.

The influence and stability he had gained in the Pakistani politics can be estimated from the fact that the assurance made in the Objectives Resolution presented by the late Nawabzada Liaquat Ali Khan in the Pakistan Constituent Assembly to the effect that the Constitution of Pakistan would be based on the Book and the Sunnah, was in fact due to Allamah Usmani's opportune attention and his struggle.

In Pakistan Jamia-e Abbasiya, Bhawalpur, is an old seminary. As its administrative and educational organisation had much deteriorated, the Ministry of Education of the Bhawalpur State requested Maulana Usmani to visit Bhawalpur and favour the state with his opinion for the improvement and progress of the Jamia-e Abbasiya. Accordingly, he went to Bhawalpur, and while a dialogue had only started with the Ministry of Education, he suddenly passed away after a few hours' illness, on 21st Safar, A. H. 1369 (December 13, 1949); the bier was taken from Bhawalpur to Karachi and he was buried at his residence near Muhammad Ali Road.

It is stated in the report for A. H. 1333 about Maulana Usmani as follows -

"Maulavi Shabbir Ahmed Sahib, as Allah willed, is one of those educated young men who can be called the repository of the sciences of the elders. He has had complete proficiency in all the rational and the traditional sciences, and is unrivalled in writing and speaking; in the science of Hadith particularly he has such consummate mastery which is generally had by aged and experienced professors of Hadith. We hope it

from Allah Most High that this young man, besides being among the glorious distinctions of the Dar al-Ulum by reason of his knowledge, capacity and every kind of ability, will prove a true successor of his predecessors. Maulavi Sahib even in those days when he was himself busy in acquiring knowledge used to spend much of his time in teaching the students. Even students of the highest classes used to read books of all subjects under his instruction unhesitatingly. In A. H. 1326 he was appointed as first teacher at Madrasa-e Fatehpuri, Delhi, and went there. The members of this madrasah did not like to keep such an able man away from the Dar al-Ulum. So in A. H. 1328 he was called back to Deoband. He discharges the service of teaching and all sorts of services to the Dar al-Ulum very efficiently. Maulavi Sahib's lectures and speeches are generally effective all over the country".

The expectations which the elders of that era had held of Allamah Usmani are fully supported by the afore-said particulars.

54. MAULANA MAZHAR AL-DIN SHERKOTI

Sherkot, District Bijnor, was his native-place. He graduated from the Dar al-Ulum in A. H. 1326. He served as a teacher in the Dar al-Ulum for some time and then became editor of the famous newspaper, **Madina**, Bijnor. Thereafter he first started a tri-weekly entitled **Al-Aman** and then a daily entitled **Wahdat** from Delhi. He was a famous elocutionist and journalist of the country. He wrote many historical novels which were very popular in those days.

During the period of the Khilafat Movement he took part in it enthusiastically; he was among the great partisans of the Muslim League. **Al-Aman** used to be considered a popular newspaper in its time. In 1358/1938 he was attacked murderously in the office of **Al-Aman** and was done to death.

It is stated about him in the report of the Rowlatt Committee that "he, at Calcutta, under auspices of Maulana Abul Kalam Azad, accepted the job of a teacher in the Dar al-Irshad and service as the editor of **Al-Balagh**. He is a **murid** of Maulana Mahmud Hasan and used to participate in the secret meetings at Deoband[1]"

55. MAULANA FAZL-E RABBI PESHAWARI

He was a native of Peshawar district. Graduating from the Dar al-Ulum

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1. **Tehrik-e Shaikh al-Hind**, pp. 344.

A. H. 1327, he engaged himself in teaching at his native-place. In the beginning of World War I he migrated at the instance of Hazrat Shaikh al-Hind and went to Yaghistan, where he went on instigating the people for the war of independece against the British Government. When Haji Turangzai raised the banner of jihad against the English, he joined him in the battle, but when the movement came to an end, he went away to Afghanistan where he, by reason of his academic qualification, got a service in the Education Department of the Afghan Government and graced several high government posts. The laudable Maulana was a distinguished member of the Jami'at-e Ulama-e Afghanistan; the major part of his life was spent in educational and political services.

It is stated in the **Tehrik-e Shaikh al-Hind** that Maulana Mahmud Hasan had sent him to the free territory along with Maulavi Saif al-Rahman for preaching jihad; that he was responsible for most of the encounters of 1915; and was a colonel in the list of the Divine Hosts[1].

56. ALLAMAH MUHAMMAD IBRAHIM BALLIAVI

His chronogrammatic name is Ghulam Kibria. He was born in A. H. 1304 in a learned family of Ballia town in eastern U. P. His family had come from Jhang district of the Punjab to Jaunpur and had settled down in Ballia after some time. In Jaunpur he acquired the primary knowledge of Persian and Arabic from the famous physician, Maulana Hakim Jameel al-Din Naginvi and studied books of the rational sciences under instruction of Maulana Farouq Ahmed Chiryakoti and Maulana Hedayat Allah Khan (disciple of Maulana Fazl Haq Khairabadi). For learning Theology he became a disciple of Maulana Abd al-Ghaffar who was one of the most well-guided pupils of Maulana Rasheed Ahmed Gangohi. In the late A. H. 1325 he, entering the Dar al-Ulum, Deoband, first studied books like **Hedaya, Jalalayn,** etc. and then graduated from it in A. H. 1327.

In the very year of his graduation he was appointed as second teacher in Madrasa-e A'liya, Fatehpuri (Delhi). Then he remained engaged in teaching for some time in the madrasah of Umri, Dist. Moradabad. In A. H. 1331 he was called to serve in the Dar al-Ulum. From A. H. 1340 to A. H. 1344 he served as Dean in Madrasa-e Dar al-Ulum, Mau, Dist. Azamgarh, and Madrasa-e Imdadiya, Darbhanga (Bihar). In A. H. 1344 he was again called back to the Dar al-Ulum. In the report for A. H. 1333 he has been mentioned in the following words :-

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1. **Tehrik-e Shaikh al-Hind**, pp. 36-37.

"Maulavi Muhammad Ibrahim Sahib is fully qualified in all the sciences. He teaches all the books of the rational subjects and philosophy excellently; besides the terminal lessons of philosophy, logic and scholastic theology from **Sadra, Shams-e Bazigha, Qazi Mubarak, Hamd Allah, Umoor-e A'mmah**, he teaches lessons from **Sharh-e Matal'e, Sharh-e Isharat**, etc. also. The students remain very much inclined towards him. He is a very good lecturer. In short, he is a teacher worthy to be appreciated and valued, one who is destined to earn name and fame".

In A. H. 1362 he again sought separation from the Dar al-Ulum. Firstly he graced the dean's masnad at Jamia-e Islamia, Dabhel; thereafter he served Madrasa-e A'liya, Fatehpuri, for sometime in the same capacity and then became dean in the madrasah at Haat Hazari, Dist. Chitagong, Bengal. At last, in A. H. 1366, at Maulana Muhammad Tayyib's recommendation and by approval of the Majlis-e Shura, he came back to the Dar al-Ulum, Deoband, and in A. H. 1377, after Hazrat Mandani's death, he was appointed as principal in the Dar al-Ulum on which post he remained till his last breath. The number of his disciples exceeds thousands who, besides the subcontinent, have fanned out to many countries of Asia and Africa.

Allamah Balliavi was a matchless don of the time in every art and science, particularly in scholastic theology and the science of beliefs. The outstanding services he rendered to Quranic Exegesis (**Tafsir**) and Hadith, Beliefs and Scholastic Theology, and other sciences, are **sui generis**. The period of his teaching work extends from A. H. 1327 to A. H. 1387 — that is, over six decades. Students used to attend his lectures with great eagerness and absorption, and they used to long to be benefitted from his lofty instructions. Along with brevity there was a quality of conciseness in his lecturing. The style of lecturing used to be very dignified, but at the same time he had had a special knack and mastery in enlivening his lectures with wit and humour and in tackling delicate points and solving important questions with mature skill. He used to make stories and anecdotes so coincide with the propositions (**masa'il**) that all the aspects of a proposition would become clear and determined. This was also a peculiarity of his lectures that the pupils used to develop a deep affinity with the subject and the paths of knowledge and wisdom used to open up for them. In his time he had had no rival in his knowledge of Beliefs, Scholastic Theology, Logic and Philosophy. In Hadith he used to employ reasoning more than tradition. He had a deep insight into Hazrat Nanautavi's sciences. Besides being

the pupil of Hazrat Shaikh al-Hind he had also had the honour of vowing allegiance to him.

Amongst Allamah Balliavi's works **Risala-e Musafaha** and **Risala-e Taraveeh** are in Urdu; and one treatise entitled **Anwar al-Hikmat** in Persian comprises articles on logic and philosophy. His scholium in Arabic on **Sallam al-Ulum** is entitled **Zia al-Nujum**. He had written scholia on **Mebazi** and **Khiyali** also but unfortunately they were lost. In the end he was writing marginal notes on **Jam'e Tirmizi** but could not complete them. His health had deteriorated for a long time and on 24th Ramazan, A. H. 1387, he responded to the call of death in the afternoon at the ripe old age of 84 years and lies buried in the Qasimi cemetry.

57. MAULANA SAYYID FAKHR AL-DIN AHMED

His beloved native-place was Hapur. His ancestors, Sayyid Qutb and Sayyid A'lam, along with their two other brothers, came to Delhi from Herat during Shahjahan's regime. These gentlemen were amongst the distinguished divines of their time. Shahjahan, for their teaching-work, built a madrasah for them at Hapur. Sayyid A'lam's geneaological chain remounts to Hazrat Imam Husain through 26 mediums.

Sayyid Fakhr al-Din Ahmed was born at Ajmer in 1307/1889. His grandfather, Sayyid Abd al-Karim, was a station house officer (**thanedar**) in the Police Department there. His education began at the age of four. He read the holy Quran under the instruction of his august mother and acquired the knowledge of Persian from the elders of his family. In his twelfth year he began studying Arabic grammar and syntax under Maulana Khalid, a divine of his own family. During this period his august father thought of reviving his ancestral madrasah which had been destroyed in the upheaval of 1857. After receiving education in this madrasah for some years, he was sent to Madrasa Manba ai-Ulum at Gulaothi, where he read some books under the instruction of Maulana Majid Ali, and thereafter went to Delhi with the same teacher. He studied books of the rational sciences in the madrasahs of Delhi. In 1326/1908 when he came to the Dar al-Ulum, Hazrat Shaikh al-Hind tested him for admission and he came off with flying colours in this test. According to Hazrat Shaikh al-Hind's instruction he completed the Hadith Course (Daura-e Hadith) in two years instead of one. During his student career at the Dar al-Ulum itself he had begun to teach books of the rational sciences to the students.

After graduation in 1328/1910 he became a teacher in the Dar al-Ulum. Then after some time the elders of the Dar al-Ulum, in Shawwal, 1329/1911, sent him to Madrasa-e Shahi, Moradabad, where he lived for nearly 48 years. During this long period of nearly half a century many students of Hadith derived benefit from him.

Since the lauded Maulana was one of the favourite disciples of Hazrat Shaikh al-Hind and Maulana Sayyid Anwar Shah Kashmiri, his teaching of Hadith reflected a fusion of the styles of both these glorious teachers. As such his lectures on **Bukhari** used to be very expansive and detailed, discussing all the aspects of a hadith at length. After stating the different practical methods (**mazahib**) of the jurisprudents (**fuqaha**), he used to adduce such forceful arguments in elucidation of the support to and preference for the jurisprudential tack of the Hanafites that the mind of the audience used to be fully satisfied, leaving not the slightest anxiety. During his lecture, along with the different commentaries of the **Sahih-e Bukhari**, he also used to quote appropriately the sciences and acquirements of his teachers. In the teaching of Hadith his lecture used to be not only expansive and detailed but also easy and cogent, wherefore less gifted students too got a chance to derive the fullest advantage. The style of expression used to be very clear and chaste, adequately reflecting all the features of his external handsomeness, and hence his lectures on **Bukhari** had gained great fame and general popularity. Accordingly, in 1390/1970 as many as 275 students were attending his lectures on Hadith and every year, more or less, the same number of students used to be present in the Daura-e Hadith .

In 1377/1957, after Maulana Madani's death, the members of the Majlis-e Shura of the Dar al-Ulum, Deoband, selected him for the post of the Shaikh al-Hadith. Earlier than this he had twice, during Hazrat Maulana Madani's imprisonment and leave, taught **Sahih-e Bukhari** in the Dar al-Ulum.

Besides the educational preoccupations, he was also connected with national and communal politics, and as a result of this had also to suffer the hardships of jail and imprisonment. During Maulana Madani's presidentship of the Jami'at al-Ulama-e Hind he acted twice as vice-president; thereafter he graced the chair of the president and discharged presidential duties of this organisation till his last breath.

At the fag-end of his life when health would not respond to treatment, he was taken to Moradabad, where his dependents were living, for

change of climate, but the promised hour had come. After a brief illness he died after midnight on 20th Safar, A. H. 1392 (April 5, 1971); and this sun of knowledge and learning set in the land of Moradabad for ever.

58. MAULANA SHA'IQ AHMED USMANI

His date of birth is 25th Rabi al-Awwal, A. H. 1311. Pureni, District Bhagalpur in Bihar was his native-place. He took primary education in Pureni and Monghyr. When Madrasa-e Naumania was established in Pureni, Maulana Usmani also took admission in it. At that time Maulana Izaz Ali Amrohi was a teacher in the said madrasah. Acquiring knowledge of the science of literature from him for four years, he entered the Dar al-Ulum in A. H. 1327, and joining the Daura-e Hadith in A. H. 1328, he passed its examination with distinction marks. After graduation he acquired the honour of allegiance to Hazrat Shaikh al-Hind. In A. H. 1331 he served as a teacher in the Dar al-Ulum for one year.

In A. H. 1331 when Maulana Sindhi established Majlis-e Nazarat al-Ma'arif at Delhi, Maulana Usmani put up there and along with the acquisition of the Quranic sciences and knowledge, he also received political training from Maulana Sindhi. How young men were given political training in the Nazarat al-Ma'arif can be known from the following statement of Maulana Usmani. :-

"Sometimes Maulana Sindhi used to give a topic for essay-writing of this kind : 'If you are appointed the governor-general of India, how will you manage the country'[1]"?

Maulana Usmani remained attached to the hospice of Monghyr also for some time. At that time the mischief of Qadianism was raising its head in some of the districts of Bihar. Maulana Sayyid Muhammad Ali Monghyri did a great job in crushing this mischief; he wrote several books in refutation of Qadianism and also got some written by others. For this purpose a printing press was installed at Khanqah-e Rahmani and a monthly was also started under the editorship of Maulana Usmani[2]. During the period of the Khilafat Movement Maulana Usmani went to Calcutta and there he was made incharge of the Propoganda &

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1. **Mujalla Al-'Ilm**, Karachi, January — March, 1960, p.71.
2. Ibid. p. 73.

Publication Dept. of the Bengal Khilafat Committee; he participated very actively during this period in this movement.

In the late 1921 he started a daily entitled **Asr-e Jadid** from Calcutta. Hardly a month had passed over the starting of this paper when Maulana Usmani was sentenced to one year's rigorous imprisonment under section 505 of the Indian Penal Code. It is the same section under which the famous historical case of Karachi had been conducted in which Maulana Madani, Ali Brothers, etc. had been implicated. **Asar-e Jadid** rendered valuable services to the Khilafat Movement and the Muslim community, and the publication of Hazrat Shaikh al-Hind's academic benefits was also an important exploit of this newspaper.

Maulana Usmani always remained interested in the holy Quran; besides the last two portions of the Quran, he wrote the exegesis of several other **suras** which became very popular.

In February, 1948, Maulana Usmani went to Karachi from Calcutta and started the **Asr-e Jadid** from there but there it remained in circulation for three years and then ceased to exist[1].

59. MAULANA KHWAJA ABD AL-HAYY FAROUQI

He was an inhabitant of Gurdaspur district, Punjab. He was an able graduate of the Muslim University, Aligarh. In A. H. 1329 he graduated in Hadith from the Dar al-Ulum. Khwaja Sahib was deeply connected with Hazrat Shaikh al-Hind's movement for the independence of India. After graduation from the Dar al-Ulum, Deoband, he put up at Lahore for some time, giving lectures on the holy Quran. These lectures were usually attended by college students, office clerks and other modern educated individuals. The purport and style of his lectures on the Quran were to teach the Quran to the young men in such a way that they might be acquainted with the true Islamic spirit and be so committed to the Islamic customs that they might themselves decide as to what kind of life they should live and at the same time they should make it binding upon themselves to struggle for the freedom of the country. What kind of lectures Khwaja Sahib used to deliver on the Quran can be estimated from the contents of his exegetical books like **Al-Khilafat al-Kubra**,

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1. At the time of writing these memoirs there being no means of communications between India and Pakistan due to the 1972 war, it is not possible to know details about the graduates of the Dar al-Ulum living in Pakistan. S. M. Rizvi.
(This war, as far as I remember, started in Dec., 1971.) (Translator)

Sirat-e Mustaqeem, **'Ibrat**, **Burhan**, **Sabeel al-Rishad**, **Basa'ir** and **Zikra**. In the **Khilafat al-Kurba** he has shown that the cause of the present decline of the Muslims is this that they have given up the crusader-like life, although their existence in the world is for publicising the Word of Allah and for crusader-like power. Discussing the philosophy of jihad in the interpretation of the **Sura-e Anfal**, he has shown the necessity of jihad and presented the principles of success and victory. In **Sabeel al-Rishad** he has given a very cogent philosophical explanation of the Islamic propositions; in **Zikra** which is the exegesis of the **Para-e Amm** he has shown that if the Muslims act upon the instructions of the holy Quran even now they can reach the apogee of progress. Khwaja Sahib, laying stress on these matters, invites the Muslims to ponder over the verities and points of knowledge of the holy Quran. He had a special interest in the exegesis of the holy Quran.He has commented upon the different suras of the Quran in separate parts; this commentary, as regards language and expression, is very easy and the style of writing is simple and chaste.

In 1336/1917, due to his being connected with Hazrat Shaikh al-Hind's movement, he was put in detention in Lahore from which he was released in 1338/1919. In the Divine Hosts his name was included in the list of colonels.

For a long time Khwaja Sahib served as Professor of Tafsir and Dean of the Faculty of Theology in Jamia-e Millia, Delhi. In the end he went to Pakistan. There, having formed a board of ulema, he has written the exegesis of the whole Quran in several parts under the title **Dars-e Quran**. This commentary is also very easy and simple and in which it has been tried to compress more and more meanings in fewer and fewer words. A book of his on the prophetic biography entitled **Hamare Rasul** is well-known, written in easy and simple language for children.

The date of Khwaja Sahib's death could not be known.

60. MAULANA ABD AL-SHAKOOR DEOBANDI

He hailed from the Shaikhs' family of Deoband. His great grand-father, Maulana Shams al-Din[1], had entered the circle of allegiance to Hazrat

1. Maulana Shams al-Din was the father of Maulana Abd al-Khaliq who rendered great services in the construction of the Jame Masjid of Deoband. The functions of leading the prayers and delivering the Friday sermon are being still discharged, by right of inheritance, by the descendants of this family, though, these functions, for a long are being discharged

Sayyid Ahmed Shaheed. Maulana Abd al-Shakoor received education at the Dar al-Ulum and graduated from it in A. H. 1329..

He served as teacher over long periods in Madrasa-e Siddiqia, Delhi, and Madrasa-e Husain Bakhsh, Delhi. In A. H. 1363 he was selected for the teaching staff of the Dar al-Ulum, Deoband. In Shawwal, A. H. 1367, he went to Hejaz and there he became a teacher in Madrasa-e Shari'ah, Madina. In Hejaz Allah Most High bestowed great popularity on his teaching and many Arab students benefitted from it.

The lauded Maulana's personality was a magnetic amalgam of knowledge and learning, abstemiousness and piety, self-sacrifice and self-effacement, sincerity and simplicity. All his life was spent in teaching the holy Quran and its exegesis as well as the prophetic Hadith. He was an excellent hafiz of the holy Quran; he used to read it in such a heart-melting and effective tone that the listeners used to be enraptured and ecstasized. He had had the honour of vowing allegiance to Hazrat Shaikh al-Hind.

He died in Jamadi al-Awwal, 1383/1963; at Madina; and lies buried in the Jannat al-Baq'ee.

61. MAULANA HAKIM ABD AL-ALI LAKHNAVI

His native place was Takia Shah Alamullah in Rae Barely, but due to his residence in Lucknow he was famous as a Lakhnavi. He was born in A. H. 1311. He was the eldest son of Maulana Hakim Abd al-Hayy, the administrator of Nadvat al-Ulama, Lucknow, and author of **Nuzhat al Khwatir.**

(foot-note Continued from the previous page) :-
by Maulana Qari Muhammad Tayyib. In jurisprudential propositions Maulana Shams al-Din has left a work entitled **Shari'at ka Lath**. Initially Maulana Shams al-Din was somewhat inclined towards schismatic practices (**bid'at**). Hearing about the arrival of Hazrat Sayyid Ahmed Shaheed at Deoband, he, in his fervour of opposition, wrote a satire which even the small children of Deoband began to recite promptly. One day, while the reputed Sayyid Sahib was still at Deoband, he went to see it for himself why did people so much tend towards him. The Qazi Masjid of Deoband where the saintly Sayyid Sahib was staying was full of faithful adherents. Maulana sat down in the crowd on one side. Sayyid Sahib immediately turned attention to him and asked : "Is it you who have written verses satirizing me"? These words Sayyid Sahib expressed in such a manner that Maulana Shams al-Din became uneasy and involuntarily apologising he said : "I am ashamed of this audacity. Excuse me for God's sake and enter me in the circle of allegiance to you". Sayyid Sahib accepted his allegiance and made him a **murid**, after which the Maulana was thoroughly imbued with the Sayyid Sahib's spiritual colour. He lies buried near Shah Vilayat, the famous saint of Deoband.

He received education at Dar al-Ulum Nadvat al-Ulama, and studied Tibb under his august father's instruction. In A. H. 1329 he acquired the knowledge of the **Sihah Sitta** ("The Six Authentic Ones") from Hazrat Shaikh al-Hind, Allamah Sayyid Muhammad Anwar Shah Kashmiri and other teachers. Thereafter he turned his attention to English education and in A. H. 1337 took the B. Sc. Examination from Canning College, Lucknow, and stood first in it. Then he went to Delhi to derive benefit from Hakim Muhammad Ajmal Khan. In the end he took admission in the Medical College, Lucknow, and passing the M. B., B. S. Examination in A. H. 1344, started private practice in Lucknow[1].

Inspite of having received English education and being a doctor (medico), his life style was simple and a specimen of his ancestors' life. Though he had seen western culture closely and had lived within its system of education for years, he was its trenchant critic. There was in him a very charming and attractive mingling of the old and the new cultures and the eastern and western sciences. Even during the time he was pursuing English and medical education, there occurred no change in his demeanour and living. He had vowed allegiance to Maulana Madani.

In A. H. 1350 he was appointed rector of Dar al-Ulum Nadvat al-Ulama, Lucknow, and along with his private medical practice he went on discharging the duties of rectorship till his last breath. From A. H. 1377 to A. H. 1380 he was a member of the Majlis-e Shura of Dar al-Ulum, Deoband.

He died on 3rd Zi-qa'da, 1380/1961 and was buried in his ancestral graveyard at Takia Shah Alamullah in Rae Barely. The distinguished religious divine, Maulana Sayyid Abul Hasan Nadvi, is his younger brother and disciple.

62. MAULANA MUBARAK HUSAIN SANBHALI

He was born in 1296/1878 at Sanbhal, Dist. Moradabad. He received primary education in his native-place. Then his father arranged for his education by keeping a religious divine from Peshawar at home. Since this tutor had more proficiency in the rational sciences, the same colour permeated the student also. So he read all the great and small books of Logic and Philosophy. In 1328/1910 he entered the Dar al-Ulum, Deoband, and completed the Daura-e Hadith and graduated in 1329/1911 from it.

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1. For a fine article on him, see February, 1977 issue of **Al-Furqan** (Lucknow) monthly, from the pen of Maulana Nur al-Hasan Rashid Kandhlavi. **(Translator)**

After graduation he accompanied Hazrat Shaikh al-Hind in his journeys for some time. The zest for polemics and crusader-like activities was there in him from the student life itself; with educational progress it also progressed. In A. H. 1330 he joined Maulana Sana Allah Amritsari in the polemic at Bareilly and won great success, for which he was given the title of "Sher-e Islam".

In 1334/1915 he established a madrasah under the name Qasim al-Ulum at Meerut. In 1338/1919 when Maulana Qazi Bashir al-Din and Haji Tahawwur Ali established a madrasah named Dar al-Ulum for propogating the Deobandi tack, in consultation with Hazrat Maulana Khalil Ahmed Anbathvi, Maulana Mubarak Husain was selected as its head-teacher. This was the era of the Khilafat Movement. Maulana Mubarak Husain, besides teaching, also continued to discharge the duties of organising the Khilafat Committee of the Meerut district. He always remained an ardent member of the Jami'at al-Ulama for its struggle for the independence of the country. When the strength of students began to increase in the Dar al-Ulum due to him, in 1925 he built a hostel for the students of the madrasah in the centre of the town; the foundation-stone of this building was laid by the auspicious hands of Hazrat Shah Sahib Kashmiri, and the building is known as "Yadgar-e Shaikh al-Hind". This madrasah is located in the Shahi Jam'e Masjid of Meerut.

He died in Jamadi al-Awwal, A. H. 1361 (June, 1942), and was buried in the courtyard of the same hostel he had built for the Madrasa-e Dar al-Ulum, Meerut. The year of his death is deduced from the chronogram : "**Zeenat-e Aastan-e Dar al-Ulum**."

63. MAULANA SHABBIR ALI THANVI

He was born in A. H. 1312. He was a real nephew of Hazrat Thanvi and a resident of Thana Bhavan. He received primary education in his native-place at Madrasa-e Imdad al-Ulum under the instruction of Maulana Abd Allah Gangohi, author of **Taisir al-Mubtadi**. Then, living with his father for some time, he learnt English from him. Thereafter he prosecuted his studies at Mazahir-e Ulum, Saharanpur, and acquired academic and spiritual graces from Maulana Khalil Ahmed Anbathvi; and, at last, completed the study of the sciences in A. H. 1330 at the Dar al-Ulum, Deoband. He studied **Masnavi Maulana Rum** lesson by lesson under the instruction of his august uncle, Hazrat Maulana Ashraf Ali Thanvi.

After graduation, he established a printing press under the name of

Ashraf al-Matab'e at Thana Bhavan for publishing the books of Hazrat Hakim al-Ummat. He also started monthlies entitled **Al-Tabligh** and **Al-Noor**. From A. H. 1337 to A. H. 1369, he managed the affairs of the Khanqah-e Imdadiya. After the partition of the country he migrated to Pakistan and there he started the business of publishing books. He published the last eight unpublished volumes of **A'la al-Sunan** in Arabic type; and got **Bayan al-Quran** and **Bihishti Zewar** also printed on a high scale. He had gone to Pakistan with the fervour of preaching and strove for it steadily till the end.

He died on 28th Rajab, A. H. 1388 (November 21, 1968) in Karachi and was buried beside Hazrat Maulana Abd al-Ghani Phulpuri, in the graveyard at Nazimabad.

64. MAULANA IHSAN ALLAH KHAN TAJWAR

He was born in 1311/1893, at Najibabad, in a Rohila Afghan family. He took primary education at his native-place, Najibabad, and then, for higher studies, he took admission in the Dar al-Ulum, Deoband, and graduated from it in A. H. 1331. The love he had cultivated for Arabic literature in his student days later on changed into love for Urdu literature. He had started composing verses during his student career itself. In poetry though he was a disciple of Rasa Rampuri, during his student days at the Dar al-Ulum he had been taking corrections from Habib Hasan Wahshi Deobandi[1].

After graduation from the Dar al-Ulum, he went to Lahore where he joined the editorial staff of the famous journal of that era entitled **Makhzan** . When another famous monthly,, **Humayun**, was started from Lahore, he came over to it; and about the same time he was appointed lecturer in Urdu and Persian in the Dayal Singh College of Lahore.

Very soon the young poets of Lahore gathered around him and most of them achieved great fame and reputation later on. Maulana Tajwar established Anjuman-e Arabab-e Adab in Lahore and poetical symposiums began to be held under its auspices everywhere. Maulana Tajwar has also accomplished certain new things in the Urdu poetry. Following establishment of the Anjuman-e Arabab-e Adab, he also

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1. Habib Hasan Wahshi Deobandi was a talented poet, having special mastery in writing chronograms. His poetical work was unfortunately lost due to the ravages of time. He died in 1344/1925 and lies buried in Shah Vilayat's Graveyard.

started "Urdu Markaz", an institution for compilation and writing of books in which, under Maulana Tajwar's supervision, talented poets like Asghar Gondvi, Goya Jahanabadi, Majnu Gorakhpuri, Jigar Moradabadi, Akhtar Shirani and Talib Meeruthi compiled selections from the works of famous Urdu prose-writers and poets in several volumes.

In the late 1931 he started a standard journal entitled **Adabi Duniya** from Lahore and after some time another journal entitled **Shahkaar**. Maulana Tajwar had had equal mastery both over Urdu prose and poetry; the fame of his literary accomplishments, crossing the Punjab, had spread all over the country. In the end the title of "Shams al-Ulama" was awarded to him by the British Government, and the title of "Adeeb al-Mulk" by the literary circles of India.

Maulana Tajwar died in A. H. 1371 at Lahore at the age of sixty.

65. MAULANA OZAIR GUL PESHAWARI

He is a resident of village Ziyarat Kaka Sahib in Peshawar district. Graduating in A. H. 1331 from the Dar al-Ulum, he became a member of the Shaikh al-Hind's independence movement. Many important and momentous works of this movement he performed very ably. He was a very ardent and fervent member of the Shaikh al-Hind's party.

To carry letters and convey messages to Haji Turangzai and other members of the movement was his responsiblity; besides being Hazrat Shaikh al-Hind's confident, he was also the treasurer. In A. H. 1333 he accompanied Hazrat Shaikh al-Hind to Hejaz and when the latter was arrested and put under detention at Malta, he was also detained with him. He returned to India along with the Shaikh al-Hind of whom he was a devoted servant. His designation in the list of the Divine Hosts has been shown to be that of a colonel.

During the period of the Khilafat Movement he was made president of the Khilafat Committee of Deoband. Before World War II he was appointed head-teacher in the Madrasa-e Rahmania at Roorkee. During his stay at Roorkee he had married a neophyte English woman, who belonged to the royal family of England and was residing near Roorkee for a long time. She had been studying Islam and in order to remove her intellectual doubts she used to visit Maulana Ozair Gul. After embracing Islam her inclination towards Sufism had increased. She felt that without marriage she faced difficulties in the path of Sufism. Talking

of her worry before Maulana she expressed her wish of contracting marriage with him and which, at the lady's insistence, he accepted.

During the partititon of the country Maulana Ozair Gul, taking his neo-Muslim wife[1] and children, went away to his native Peshawar, where he is still living.

66. MAULANA MANAZIR AHSAN GILANI

Maulana Gilani was a royal pearl from the land of Bihar which is famous for producing men of talent. He was born on 9th Rabi al-Awwal, A. H. 1310, at Asthanwa, his mother;s native-place. Primary education he received at his ancestral native-place Gilani, from his paternal uncle, Hakim Sayyid Abu al-Nasr. The rationalistic colour was dominant in the elders of his family. In A. H. 1324 he was sent to Tonk to read under the instruction of Maulana Barakat Ahmed for further education. Maulana Barakat Ahmed was an illustrious scholar in the rational sciences. Under him he read big and small books of rational sciences for seven years.

From the details Maulana Gilani has written about his education it appears that after having received education in the rational sciences at Tonk he felt that the world of knowledge and reality was not only that much which he saw around him, but it was something more than that and it was necessary for him to have access to that also. So he insisted upon the elders of his family that he wanted to go to Deoband but since they were under the domination of rationalism, he was permitted, after great difficulty and insistence, at last to go to Deoband. When he stepped into the Dar al-Ulum, Deoband, he had had a deep impress on his thought and intellect of the rationalism of his teacher Maulana Barakat Ahmed Tonki.

In A. H. 1331 he took admission for the Daura-e Hadith and while still in it he obtained the sanad of the Books of Hadith from the Dar al-Ulum. In the Dar al-Ulum, due to the academic and spiritual grace and training of Hazrat Shaikh al-Hind, Hazrat Shah Sahib, Hazrat Allamah Usmani (Allah's mercy be on them !) and other teachers, the direction of his life changed from the rational sciences to Tafsir and Hadith, mystical wayfaring and knowledge, and all those foundations of thought and view

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1. For details of her noble descent, voluntary conversion, her high opinion of Maulana Husain Ahmed Madani and her marriage with Maulana Ozair Gul, see the issues of **Al-Furqan** (Lucknow) of December, 1978 and January and March, 1979. Her autobiography entitled "The Balanced Way" is also worth reading. **(Translator)**

which his family, education and environment had laid toppled down.

After graduation, Maulana Gilani, for some time, served as assistant editor of journals entitled **Al-Qasim** and **Al-Rasheed**. During this time he had carved a prominent niche in the academic circles by his academic and disquisitional articles and emotional style of writing. **Sawanh-e Abu Zer Ghifari** and **Ka'inat-e Insani**, both these books were written by him during the same period.

At Maulana Hafiz Muhammad Ahmed's recommendation Maulana Gilani was appointed in the Osmania University, Hyderabad, where he at last became Dean of the Faculty of Theology. He rendered academic services in Hyderabad for nearly 25 years. His inspiring teaching and training had created religiosity in many students of the university. Some of his students became renowned writers.

Al-Nabi al-Khatim, Al-Din al-Qayyam, Tadveen-e Hadith, Hazar sal Pehle, and **Nizam-e Ta'lim wa Tarbiat**[1] are his famous books. Besides these hundreds of dissertations and articles were produced by his pen and were published in the top-most journals and magazines in the country. The same impassioned style which is found in his writings characterised his speech also. In respect of knowledge and learning, extensive information, vast reading, sagacity, discernment and minuteness, he was an unrivalled scholar of the time. His book entitled

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1. His last work is **Sawanh-e Qasimi** which he compiled at the request of Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum. The later sent all the relevant data to him and during the course of compiling the book Maulana Gilani kept corresponding constantly with Qari Sahib. He compiled **Sawah-e Qasimi** in three volumes and thereafter he used to remark: "My writing career began with **Al-Qasim** and it seems the end too will come with Al-Qasim (**Sawanh-e Qasimi**)". And it happened like that only. After the three volumes had been compiled, Maulana Muhammad Tayyib wrote him with compliments and congratulations: "You compiled three volumes of the Sawanh-e Qasimi which was indeed your work only, but you have not so far touched the real events of his life. The real biography of his is not this as to where and when he was born and what great works he accomplished; the real events consist in this that he presented the Qasimid philosophy before the world which is the dialectics of the present era. To explain and elucidate it and present its abstruse questions and postulated principles before the world, in other words, to comment upon it and show as to how he has brought out in full relief the philosophies and mysteries of the Book and the Sunnah in a demonstrative style, will be the spirit of this biography. So now kindly turn your attention to it". At this Maulana Gilani's letter reached Qari Sahib to the effect that "you have truly enlightened me as regards the real point of biography and now I'm beginning it". But the Maulana had hardly written a few pages of its fourth volume when the 'promised hour' arrived and his premonition about beginning with **Al-Qasim** and ending with Al-Qasim proved true.

Hindustan Men Musalmano Ka Nizam-e Ta'lim wa Tarbiat is a valuable treasure of information on this topic. What has been the system of education and training of the Muslims in India from Sultan Qutb al-Din Aibak's regime to the present period has been shown in details and with disquisition. Which arts and sciences did the curriculum consist of? What was the method of teaching? What used to be the arrangements for the students' boarding and lodging? Of what standard used to be the arrangement of moral training and self-purgation along with education? In short, there is no aspect of this topic on which there may not be detailed discussion. The book is impressive and interesting.

In the end, having retired on pension from the Osmania University, he settled down in his native-place, Gilani, where, after a long illness, he died on 25th Shawwal, A. H. 1375 (June 5, 1956).

67. MAULANA ABD AL-RAHMAN CAMPBELLPURI

He was a resident of Campbellpur in the Punjab. He received primary education there, and then after having studied at Mazahir-e Ulum, Saharanpur, in A. H. 1333 he graduated in the books of Hadith from the Dar al-Ulum. He was one of the last batch of students of Hazrat Shaikh al-Hind. He had had complete proficiency in the traditional and the rational sciences, and a deep insight in the science of Hadith. He was unrivalled in abstinence and piety and habituated to an ascetic life. **Isbal al-Izar** is his comprehensive work on its topic. It has not been published yet but a portion of it has been published in instalments in the monthly **Nizam**, Kanpur.

After graduation he was appointed a teacher in Shawwal, A. H. 1333, in Mazahir-e Ulum, where he discharged the duties of teaching with great success and good reputation. In A. H. 1334 when Maulana Khalil Ahmed resolved to migrate to the illuminated Madina, he selected Maulana Abd al-Rahman only to fill his vacancy as the dean. The number of his pupils in and outside India runs into thousands. In 1947, after the partition of the country, he went back to his native-place. There, in great seminaries of Tando Allah Yar, Multan, Jamia-e Islamia, Akoda Khatak, etc. he served as professor of Hadith. Nearly fifty years he spent in teaching the religious sciences and Hadith.

He had acquired the honour of vowing allegiance to and receiving Khilafat from Hazrat Thanvi. Besides teaching, he commanded a special position in spiritual instruction and mystic path also; many people

traversed the mystic path under his guidance.

On 16th Jamadi al–Aakhir, 1386/1966, in his native-place, he left for the immortal realm.

68. MAULANA KHAIR MUHAMMAD JULLUNDHARI

He was a resident of Jullundur, Punjab. The year of his birth is A. D. 1895 (A. H. 1313). He received education at his native-place and Madrasa Manba al-Ulum, Gulaothi. He completed the course of Hadith at Bareilly under the instruction of Maulana Muhammad Yasin, but he always remained attached to the Dar al-Ulum. Through his own efforts he started Khair al-Madaris at Jullundur in 1349/1932. He was an authorised khalifa (**Khalifa-e Majaz**) of Hazrat Thanvi. Knowledge and learning, abstinence and piety and lofty capabilities of religion and integrity had combined in his person in the highest degree. Thousands of people benefitted from his teaching and spiritual instruction and guidance. He was a member of the Majlis-e Shura of the Dar al-Ulum for a long time.

In 1947, during the partition of the country, he migrated from Jullundur to Multan; there he re-started the Khair al-Madaris, which is now a great seminary of Pakistan.

His great exploit is this that he, under the name of Wifaq al-Madaris, made a federation of the seminaries of Pakistan and linked them all in one line. He was himself acknowledged its president whose functions he discharged with utmost integrity, uprightness, sincerity and honesty; while this manifested his knowledge and learning to the country, his consummate perspicacity was also brought into full relief. Today the Madrasa Khair al-Madaris is reckoned amongst the central seminaries of Pakistan and commands a distinctive position in publishing the Book and the Sunnah and the religious jurisprudence.

He died on 20th Sha'ban, A. H. 1390, at Multan.

69. MAULANA SHAMS AL-HAQ AFGHANI

He was born in a learned family of village Turangzai of Peshawar district in A. H. 1318. The elementary education he received from his august father. Then, living in the company of different ulema of the North-West Frontier Province (India) and Afghanistan, he completed the study of the rational and the traditional sciences and acquired perfect

ability; and thereafter he took admission in the Dar al-Ulum, Deoband, and graduated in Daura-e Hadith in A. H. 1339.

Maulana Afghani, during his student career itself, was distinguished over his contemporaries by reason of his academic interest and **geist**. After graduation from the Dar al-Ulum, he did teaching jobs for years in different seminaries of the Punjab, North-West Frontier Province and Sind, like Madrasa Dar al-Rishad, Larkana, Sind; Madrasa Mazhar al-Ulum, Khadda, Karachi; Madrasa Dar al-Fuyuz, Sind; Madrasa Qasim al-Ulum, Lahore, etc. Besides Tafsir and Hadith, he has had proficiency in the rational sciences also. He is **Majaz-e bai'at** (authorised to receive allegiance) in the Naqshbandiya order.

In A. H. 1354 he was called to the Dar al-Ulum and was assigned the work of teaching the translation of the Quran and some lessons of Tafsir and Hadith. In A. H. 1358 he was appointed Minister of Education in the Qalat State. After some time he resigned from this post and went to Jamia Islamia, Dabhel, where he was made a head-teacher. In 1366/1947, after the partition of the country he went to his native-place in Pakistan. There he was appointed dean of the Faculty of Tafsir in Jamia Islamia, Bhawalpur. Having retired from there now he is living in his native-place.

Maulana Afghani's Urdu speech and writing are chaste and clear. Besides being an excellent religious divine, he is also a good author. Amongst his works **Mo'een al-Qazat wal-Mufti** is in the Arabic language. **Shara'i Zabita-e Diwani, Ulum al-Quran, Taraqqi Awr Islam, Socialism Awr Islam, Islam Din-e Fitrat Hai, Islam Alamgir Mazhab Hai, Ahkam al-Quran, Mufarridat al-Quran**, etc. are his important works. In the **Shara'i Zabita-e Diwani** he has arranged all the civil laws of Fiqh in the form of legal sections. These books are highly esteemed and appreciated among men of knowledge and wisdom.

70. MAULANA HABIB AL-RAHMAN A'ZAMI

Hazrat Maulana Habib al-Rahman A'zami is at present acknowledged to be a high-ranking scholar of the science of Hadith in the Islamic world. He was born around A. H. 1314. His elementary Arabic education he took in the famous madrasa, Dar al-Ulum, of his native-place Mau (Dist. Azamgarh). Then, living at Gorakhpur and Benaras (Varanasi), he acquired education upto the intermediate books under the guidance and instruction of Maulana Abd al-Ghaffar, the famous disciple of Hazrat Rasheed Ahmed Gangohi. Along with this he took different Arabic examinations in

the oriental sciences and came out successful. Passing the examination of **Fazil-e Adab** (Graduate in Literature) from Allahabad, in A. H. 1334, he completed the Daura-e Hadith at Dar al-Ulum, Deoband.

Having completed his educational career he became a teacher in Madrasa Mazhar al-Ulum, Benaras, where he continued to reach till the beginning of A. H. 1339. Then he joined the Daura-e Hadith again in the end of A. H. 1339 at Dar al-Ulum, Deoband, and listened to the whole course.

In A. H. 1340 he was appointed head-teacher in Dar al-Ulum, Mau, where he continued to teach higher books of Daura-e Hadith and other subjects for two years. Then, resigning from there, he again came to Mazhar al-Ulum, Benaras, as head-teacher. There he rendered educational services for a number of years. From there, in A. H. 1347, he again came back to his native Mau, where he was made head-teacher and Shaikh al-Hadith in Madrasa Miftah al-Ulum, Mau. He remained on this post till A. H. 1369. Thereafter, he, due to his ruling passion for writing books, separated from the Miftahal-Ulum, though he still looks after it as a patron. He is currently rendering valuable services to the religious sciences and is at the same time busy in producing books non-stop. Many ulema have had the honour of being his disciples.

The details of his Arabic and Urdu works are as follows :-

1) **Istadrak wa Ta'liq-e Sharh-e Musnad-e Imam Ahmed bin Hanbal.**

2) **Ta'liq wa Tehqiq-e Sunan-e Sa'eed bin Mansoor** (2 vols.).

3) **Tehqiq wa Ta'liq-e Musnad-e Humaidi** (2 vols.).

4) **Tehqiq wa Ta'liq-e Kitab al-Zuhd wal-Riqaq le-Abd Allah bin Mubarak.**

5) **Tehqiq wa Ta'liq-e Al-Matalib al-A'liya** (4 vols.).

6) **Tehqiq wa Ta'liq-e Mukhtasar Al-Targheeb wal-Tarheeb le-Ibn Hajar Asqalani.**

7) **Ta'liq wa Tehqiq-e Musannaf-e Abd al-Razzaq** (11 large vols.).

All the above-named books have been written in Arabic. The Urdu books are as follows :-

8) **Nusrat al-Hadith**. 9) **Al-A'lam al-Marfu'ah**. 10) **Al-Azhar al-Marbu'ah**. 11) **Ahl-e Dil ki Dil-awez Baten**. 12) **Irshad al-Saqlayn**. 13) **Shar'a-e Haqiqi** 14) **Al-Tanqid al-Sadid 'ala al-Tafsir al-Jadid**. 15) **Tehqiq-e Ahl-e Hadith**. 16) **Rehbar-e Hujjaj**. 17) **Ahkam Allah le-Awlia Allah**. 18) **Ibtal-e Azadari**. 19) **A'yan al-Hujjaj**. 20) **Bist Raka'at-e Taraveeh**. And there are many other books which have not been published so far.

In the subject of Hadith, Rijal-e Hadith (narrators of Hadith) and Accessories of Hadith he has in the period had a distinct position which is acknowledged by all men of learning.

It has been the wish of the Government of Kuwait for a number of years that he should go there but he could not go due to his academic preoccupations. The Shaikh al-Jame'a (Chancellor) of the Jame'a-e Azhar, Cairo, has also extended him a standing invitation to visit Egypt.

Since A. H. 1373 he is a member of the Majlis-e Shura of the Dar al-Ulum.

71. MAULANA DR. MUSTAFA HASAN ALAVI

He was born in 1897 (A. H. 1315) at Kakori, in the vicinity of Lucknow, which is a land famous for producing men of talents. During childhood he lived with his maternal grandfather, Hazrat Mohsin Kakorvi[1], at Mainpuri, and went through the stages of elementary education. Then he was admitted to Nadvat al-Ulama, Lucknow. In A. H. 1330, at Maulana Hafiz Muhammad Ahmed 's (vice-chancellor, Dar al-Ulum, Deoband) persuasion, he took admission in Dar al-Ulum, Deoband. Dr. Alavi says : "The lectures of my teachers in the Dar al-Ulum are still retained in my ears and eyes". During his student days in the Dar al-Ulum, he cultivated a taste for writing poetry in the company of Maulana Tajwar Najibabadi. At that time poetical symposiums were being held in the Dewan mohalla. Dr. Alavi, in those days used to wear spectacles. A couplet of those days is as follows :-

'Honestly do I say that I am not fond of it; the cause of my using glasses is weakness of sight'.

During the same period, in the company of Maulana Manazir Ahsan Gilani,

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1. A successful lawyer and a first class Urdu poet, he wrote an incomparable panegyric on the Holy Prophet the first line of which is : "Samt-e Kashi se chala janib-e Mathura badal, Abr ke dosh pe lati hai saba Ganga-jal". (Translator).

he developed a fondness for prose-writing. Graduating from the Dar al-Ulum, Deoband, in A. H. 1334, he served there as an assistant teacher without accepting any remuneration. Then, after teaching some time in Madrasa-e Imdadia, Moradabad, he went to Lucknow. He passed the examination of **Munshi Fazil** from the Punjab University. Then he was appointed teacher of Theology in the Muslim High School, Etawa, and, thereafter, Professor of Persian in the Benaras College. In August, 1923 (A. H. 1342), he got an appointment in a college in Lucknow. During this service he passed the M. A. Examination with Persian as his principal subject, and in 1944 obtained the Ph. D. degree by writing a thesis on Malik Shah Seljuqi and his period.

In 1960 (A. H. 1380) he was awarded the Certificate of Honour by the President the Republic of India, in appreciation of his being a distinguished personality in the Arabic literature. He retired in 1963 (A. H. 1383) from the Lucknow University and was appointed as a Research Professor on which post he is still working[1].

Dr. Alavi is the author of more than three dozen books in Arabic, Persian and Urdu many of which are included in the curricula of schools and colleges and in the syllabi for the examinations of the oriental languages. Fifteen of his books have been published, while twenty-three have still remained unpublished.

He is a member of the Majlis-e Shura of the Dar al-Ulum since A. H. 1370.

Besides being a religious divine and scholar, he has also had a taste for poetry; his brain is virtually a repository of verses; if in a friendly meeting the topic turns to poetry, he goes on quoting verses after verses untiringly from memory.

72. MAULANA SHAH VASI ALLAH A'ZAMI

He was born at village Fatehpur Talnarja in Azamgarh district. He committed the holy Quran to memory at his native-place under the instruction of Hafiz Wali Muhammad. Then he studied Persian and the elementary

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1. Alas ! He is now no more. The present translator read a news item in the **Indian Express** (Bombay ed.), dated Friday, Nov. 28, 1980, as follows :"Lucknow, Nov. 27 (PTI) : Dr. Maulana Mustafa Hasan Alavi, a well-known scholar of Arabic died here yesterday following a brief illness.

"He was 85. He has authored several books and was a renowned poet".

books of Arabic in Jam'e al-Ulum, Kanpur. Thereafter he entered the Dar al-Ulum and completed the Daura-e Hadith in A. H. 1335. This was the early period of Maulana Sayyid Muhammad Anwar Shah Kashmiri's deanship. Maulana Vasi Allah's memory was very retentive; all the sciences used to be always in his retention.

After graduating from the Dar al-Ulum he went to the presence of Hazrat Thanvi and joined "the circle of aspiring" (**halqa-e iradat**); that is, he became a murid and got totally settled there. During the period of educational career itself he was rapt with improving his actions and the zest of devotion, and had become habituated to seclusion. During his stay in the Khanqah-e Imdadiya he remained cut off from the people and, trusting in Allah, plunged himself into traversing the path and the acquisition of filiation (**nisba**), and having quickly covered the stages of self-culture and **tasawwuf** (Sufism), was adorned with the robe of khilafat and authorisation (**ijazat**), and allegiance (**bia'ah**) and inculcation (**talqeen**). At Hazrat Hakim al-Ummat's behest he entered wedlock at a late age in A. H. 1343 but even then he used to stay mostly in the Khanqah-e Imdadiya.

In A. H. 1351 he went back to his beloved native-place and engaged himself into educating, training and improving the people. He was reckoned to be amongst the greatest spiritual successors (**khalifas**) of Hazrat Thanvi. His method of improving and training was exactly like that of his preceptor.

Firstly he stayed at his native-place; then, in A. H. 1374, he went over to Gorakhpur and at last settled down in Allahabad. There he built a hospice. Many high-ranking ulema and many highly-placed persons and the affluent were his murids; and thousands of the slaves of God derived spiritual grace from him. During the period of his stay in Allahabad, he, after the manner of his spiritual directors (**Masha'ikh**), rendered great services in the revival of the Sunnah. In this last era his beloved personality was a great boon. In the last few years of his life he used to go to Bombay also where a circle of murids had been established and many a man had taken to and become steady on the virtuous tack.

On 22nd Sha'ban, A. H. 1387, during his journey to Hejaz for pilgrimage, he died on board the ship and the traveller who was going to the House of Allah reached the presence of Allah, the Lord of the House, Himself. He was laid to a watery grave in the Red Sea.

At the fag-end of his life, on every occasion of spiritual intensity of feeling, he would keep reciting the following verse of Mirza Ghalib :-

"Huwe ham jo mer ke ruswa, huwe kion na gharq-e daria,
Na kabhi janaza uthta, na kahin mazar hota".

"By dying we became defamed. Why didn't we get drowned in a sea so that neither our bier would have been lifted nor would there have been our grave anywhere"?

Most probably it is usually said for similar occasions that whatever a qalander (roaming mystic) says, he says after seeing.

His authorial remains are the following :-

1. **Al-Ifadat al-Vasiyat.**
2. **Tilawat-e Quran.**
3. **Ta'lim wa Tarbiat-e Awlad.**
4. **Al-Tazkir bil-Quran.**
5. **Tasawwuf wa Nisbat-e Sufia.**
6. **Vasiyat al-Ahsan.**
7. **Vasiyat al-Ikhlas.**
8. **Vasiyat al-Akhlaq.**
9. **Gulistan-e Ma'rifat.**
10. **Dibacha-e Ma'rifat.**
11. **'A'qibat al-Inkar ma'e Talash-e Murshid.**
12. **Miftah al-Rahmat.**
13. **I'teqad wa Inkar.**
14. **Khumkhana-e Batin.**
15. **Malfuz-e Tariq-e Kar.**
16. **Rah-e Safa.**
17. **Tariqa-e Islah.**
18. **Islahi Mazmoon.**
19. **Mazmoon-e Namima.**
20. **Ukhuwwat.**
21. **Tauqir al-Ulama.**
22. **Takhdir al-Ulama.**
23. **Jannat.**
24. **Na'm al-Ameer.**
25. **Al-Usul al-Nadira.**
26. **Al-Amr al-Fariq bain al-Mukhlis al-Munafiq.**
27. **Al-Na'm ala Khair al-Umam.**
28. **Al-Nasihat lil-Mustarshidin.**
29. **Vasiyat al-Salikin.**

73. MAULANA MUFTI MUHAMMAD SHAF'EE DEOBANDI

He was born in 1314/1896. Hazrat Gangohi proposed Muhammad Shaf'ee as his name. Originally he hailed from Deoband. He prosecuted his studies in the Dar al-Ulum and graduated from it in A. H. 1336 at the age of 22 years. Thereafter, in A. H. 1337, he was appointed a teacher for the elementary standards of the Dar al-Ulum and, making quick progress through stages of teaching, soon joined the cadre of the teachers of higher classes. He had affinity with Fiqh and Literature from the very beginning. In 1350/1922 he was appointed to the Mufti's post. In 1368/1949 he went away to Pakistan, where, as a member of the Board of Islamic Teachings in the Constituent Assembly, he helped in compiling the Islamic Constitution. In 1951 he established a seminary under the name of Dar al-Ulum at

Karachi which is now an important and great centre of Islamic learning there.

Mufti Sahib's knowledge was vast and deep. He was one of the distinguished ulema of the Deoband group and possessed excellent ability in nearly all the current Islamic sciences. He was also an author of many religious books; he was interested in compiling and writing books from the very beginning. A stock of very useful books has emerged from his pen on Tafsir, Hadith, Fiqh and polemics. All his big and small books total up to nearly two hundred; on Fiqh alone he has had 95 books. In Fiqh he has made the present-day problems particularly the topic of his discussion and which therefore are a valuable source of knowledge and information for both the high and the low. The number of his fetwas is shown to be nearly 200,000. There was a time when small portions of his commentary entitled **Ma'arif al-Quran** were being broadcast every week from Radio Pakistan, and were generally liked by all. This commentary has been published in eight volumes under the title **Ma'arif al-Quran**. It is Mufti Sahib's magnum opus. Hundreds of his pupils and disciples are rendering religious services in different foreign countries besides those of the subcontinent.

Initially he vowed allegiance to Hazrat Shaikh al-Hind and after his death resorted to Hazrat Maulana Thanvi from whom he obtained khilafat. Hazrat Thanvi had great confidence in Mufti Sahib's knowledge and learning. A great peculiarity of his was that the predecessors' zest had fully permeated him; in each and every minute thing he considered it necessary to conform to the predecessors' pattern. Along with teaching religious sciences and writing books he also engaged himself in spiritual beneficence. He had also had a taste for poetry; a collection of his Arabic, Persian and Urdu panegyrics, elegies and several poems has already been printed and published. In Pakistan he commanded the position of the Chief Mufti (**Mufti-e A'zam**) and was remembered by this designation only.

In the night of 11th Shawwal, A. H. 1396 (October 6, 1976) he went to glory. The year of death 1976 is derived from the chronogram "**Faqih al-Ummat Janab al-Haj Maulana Mufti Muhammad Shaf'ee**[1]".

74. MAULANA MUFTI ISMA'IL BISMILLAH

He was born in 1316/1898 at Dabhel, a small village in Surat district.

1. A good article on him by Maulana Manzoor Naumani has appeared in April, 1980 issue of the monthly Al-Furqan (Lucknow). The late Mufti Sahib's son, Maulana Muhammad Taqi Usmani, editor of Al-Balagh (Karachi), has also published a voluminous (nearly 1400 pages) commemorative number of his monthly (Translator)

He received primary education at his native-place and a nearby village named Kathore. Then he took admission in the Dar al-Ulum, Deoband. Due to arrangement of marriage during the course of his studies he went back to his native-place. Thereafter, living at Madrasa-e Aminia, Delhi, he practised the art of fetwa-writing under Hazrat Maulana Kifayat Allah Dehelvi's guidance. In A. H. 1336 he again took admission in the Dar al-Ulum, Deoband, and completed the Daura-e Hadith.

After having completed the educational career he served as a teacher in his native-place and then departed for Johannesburg (South Africa). But very soon he returned from there and was appointed a teacher in Madrasa-e Ta'lim al-Din (present Jamia Islamia), Dabhel. In 1353/1934 he was appointed as a mufti in Burma. There, besides fetwa-writing, he established Jamiat al-Ulama-e Burma in collaboration with Maulana Ahmed Ashraf Randeri, and started many religious schools at different places. In this way he got a chance to render religious and political services to the Muslims of Burma.

In 1359/1940, due to ill health, he returned to his native-place. There he was made superintendent of educational affairs in Jamia Islamia, Dabhel, and was soon promoted to the rector's post. His personality was cynosure for the people in Gujarat; his fetwas were held in high esteem not only by the common people but also the ulema of Gujarat. His fetwas were being regularly published in the Gujarati weekly, **Muslim Gujarat** (Surat), edited by Sayyid Azim al-Din Munadi, for nearly 33 years. These fetwas have been published in three volumes in the Gujarati language. The number of these fetwas is said to run into 35,000. Some of them are also found in the Urdu language.

Mufti Bismilla Sahib was a very accommodating man, free from affectation, and very regular in saying his daily offices and observing his daily practices. His usual practice was to recite one **manzil**[1] of the Quran daily. He died in 1379/1959.

75. MAULANA SAYYID MEERAK SHAH KASHMIRI

His native place was Kashmir. He graduated from the Dar al-Ulum, Deoband, in A. H. 1336. He was one of the distinguished disciples of

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1 The holy Quran is divided into seven stages (**manzils**) for recitation or reading; if one reads one stage daily, one can finish the whole Quran in seven days. The present translator had the honour of meeting Mufti Sahib twice or thrice in Navsari. He was indeed a very unassuming person, a man of few words and great piety. **(Translator)**

of Allamah Sayyid Muhammad Anwar Shah Kashmiri. He was a well-qualified scholar in the rational and the traditional sciences. After graduating from the Dar al-Ulum he served as teacher in different madrasahs of Darbhanga and Moradabad. He was appointed a teacher in the Dar al-Ulum in A. H. 1341. Besides teaching, on the occasion of the Shuddhi-Sanghtan movement, he was appointed by the Dar al-Ulum to preach among the Malkana Rajputs of Agra. In those days the preachers who had been sent to Agra and its vicinity on behalf of the Dar al-Ulum used to work under his supervision. He worked very diligently and assiduously. In the late A. H. 1344 he went to Lahore and there he became attached to the teaching-staff of the Oriental College. In the end he worked as the head-teacher in Jamia-e Madina, Lahore. He had translated the fourth volume of Sadr al-Din Shirazi's **Asfar-e Arba'a** for the Osmania University, Hyderabad, Deccan.

76. MAULANA QARI MUHAMMAD TAYYIB SAHIB

Grandson of Hazrat Nanautavi, he was born in 1315/1879. His chronogrammatic name is Muzaffar al–Din. He was admitted to the Dar al–Ulum at the age of seven. Within the brief preiod of two years he memorised the whole Quran with cantillation and orthoepy. After reading for five years in the Persian and Mathematics classes, he started reading the Arabic syllabus which he completed in 1337/1918 and obtained the sanad of graduation. During the course of education the teachers, because of his lineage, participated in teaching and training him on a high scale and in a special manner. The special sanad of Hadith he obtained from the most eminent ulema and teachers. The savant of the age, Maulana Muhammad Anwar Shah Kashmiri, was his special teacher in the science of Hadith. In A. H. 1399 he vowed allegiance to Hazrat Shaikh al-Hind. After his death he resorted to Maulana Anwar Shah and received training from him and in A. H. 1350 Hazrat Thanvi exalted him with khilafat.

After graduation he started teaching in the Dar al-Ulum. By dint of his own knowledge and learning, **geist**, and ancestral relation and respectability he soon won admiration in the students' circle. In early 1343/1924 he was appointed as pro-vice-chancellor on which post he kept taking part in the administrative affairs in the administrative office until early 1348/1929 under the supervision of his august father and Maulana Habib al-Rahman. In the middle of 1348/1929, after Maulana Habib al-Rahman's death, he was made vice-chancellor. The Dar al-Ulum has made remarkable progress under his management. In the year when he took the reins of administration of the Dar al-Ulum into his hands, there were only 8 administrative departments; now their number has reched 24. At that time the income of the

Dar al-Ulum was Rs. 50,262; now it has risen to Rs. 2,600,000. In 1348/1929 the staff of the Dar al-Ulum consisted of only 45 men; this number has now gone up to 175. At that time that magistral staff had only 18 teachers; now it numbers 59. The students' strength then was 450; now it is more than 1,500. Similarly there has been outstanding addition to the buildings also : the Dar al-Tafsir, Dar al-Ifta, Dar al-Quran, New Kitchen, the Upper Dar al-Hadith above the mosque, Bab al-Zahir, Jamia-e Tibbia, New Double storeyed Hostel, Guest House, two new halls of the Library, etc.; the construction and completion of these magnificent buildings are the memorable events of his regime only.

On the academic side, in sermonizing, oration and lecturing, he has had a gifted proficiency and power of expression. From the time of his student days itself his speeches in the public functions are being heard with eagerness. Speaking even on the most important problems for two and three hours at a stretch he does not feel any inhibition or inconvenience. He has had special mastery in discoursing on the realities and mysteries of the Shari'ah and in making the subjects concise and compact. The moern educated class particularly enjoys his academic and philosophical style of discourse; his lectures have been very popular particularly in Muslim University, Aligarh, and other universities, and some of his momentous lectures have been already published by the former. There is no region or state in the country where the echo of his lectures may not have reached.

Among the foreign countries, he has visited Afghanistan, Burma, South Africa, East Africa, Zanzibar, Kenya, Rhodesia, Reunion, Aden, Kuwait, Hejaz, Madagascar, Ethiopia, Egypt, England, France, Germany, etc. There is a famous saying about him of the late Maulana Ahmed Sa'eed, the organiser of the Jami'at al-Ulama-e Hind, that "all the vice-chancellors of the Dar al—ulum so far were stationary stars whereas Maulana Muhammad Tayyib is a revolving planet". Addresses were presented to him wherever he went, people got interested in the Dar al-Ulum and its tack got publicity.

Besides the administrative affairs of the Dar al-Ulum, the things he has had an idiosyncratic interest in are education, teaching, missionary work and preaching. These accomplishments have earned him a distinctive position in the country. His zest for amusement consists in reading and writing books. This diversion always continues over and above the administrative affairs of the Dar al-Ulum and the time-table of teaching; particularly the free hours in the course of a journey are spent in this only. During the period he stays in Deoband there is usually held a general sitting in the

male parlour between Asr and Maghrib in which the topic is generally of academic interest. He has an affinity with poetry also. The collection of his poetical compositions has been published under the title **Irfan-e Arif**, comprising his Urdu, Persian and Arabic poems.

Along with these diverse engagements the activity of spiritual allegiance and instruction also continues both during travels and at home. The circle of his murids is very vast, in India as well as in foreign countries.

The number of his books is nearly hundred, all written on different Islamic themes. Out of these fifty to sixty have been published; the most famous among them are **Science Awr Islam, Al-Tashabbuh fil-Islam, Khatim al-Nabi'yyin, Islam Men Akhlaq ka Nizam,Fitri Hukumat,Islam Awr Masihi Aqwam, Hadith-e Rasul ka Qurani Mai'yar**[1], **Kalima-e Tayyibah**, etc.

Since A. H. 1336 he used to deliver a speech every Friday in the Jam'e Masjid, Deoband, and this practice continued for nearly 20 to 22 years but then it had to be given up due to frequency of journeys; however, as a better compensative, the speeches became country-wide. In A. H. 1352 when some assassinator attempted King Ibn Sa'ud's life from which the king had an hairbreadth escape, a congratulatory function was held in an inn at Mecca on behalf of the ulema and leading men of India, and Maulana Muhammad Tayyib was made its chairman. The delegation of the Indian ulema congratulated King Ibn Sa'ud, and on this occasion it was Maulana Tayyib who, after a brief speech in Arabic, had read out the resolution of the congratulatory function.

In 1972 the All India Muslim Personal Law Board, Bombay, in which the ulema of all the sects and the heads of all the effective organisations were participating, had chosen him as its president. In this connection the then prime-minister of India, Mrs. Indira Gandhi, invited him twice and discussed the topic of Personal Law with him. Anyway, he has had a special academic dignity in the country and the community. Several academies are busy in printing and publishing his compilations. He has also participated several times in the Mutamar-e A'lam-e Islami, Cairo, and Rabeta-e A'lam-e Islami, Mecca.

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1. Maulana M. Salim Qasimi had got this small book translated into English by the present translator for Jamia-e Diniyat-e Urdu nearly six years ago but unfortunately the Jamia has not been able to publish it for want of funds. It is a very demonstrative book on the topic.

(Translator).

77. MAULANA MUHAMMAD CHIRAGH GUJRANWALVI

He graduated from the Dar al-Ulum in A. H. 1337. During his student days he compiled his glorious teacher, Hazrat Shah Sahib Kashmiri's discourse on **Tirmizi Sharif**, entitled **Al-Arf al-Shazzi**. Besides Hadith, he had had a deep study of other sciences also. First he served as head-teacher in Maulana Abd al-Aziz Gujranwalvi's madrasah and then, with the co-operation of some other gentlemen, he established his own madrasah in his own native-place Gujranwala.

Maulana Chiragh Muhammad's Urdu writings used to be very chaste and clear. He participated ardently in the movement for the independence of India and repeatedly went to jail and imprisonment.

78. MAULANA MUHAMMAD IDRIS KANDHLAVI

He was born in A. H. 1318. His early education took place in Khanqah-e Ashrafiya, Thana Bhavan. Then he prosecuted his studies in Mazahir-e Ulum (Shaharanpur) and studied upto the Daura-e Hadith. Eagerness for more education brought him to the Dar al-Ulum and he again joined the Daura-e Hadith. He graduated from the Dar al-Ulum in A. H. 1337. The symptoms of virtuousness and piety were conspicuous in him from the very beginning. He is one of the distinguished disciples of Allamah Sayyid Muhammad Anwar Shah Kashmiri. He had a special interest in Tafsir, Hadith, Dialectics and Arabic Literature, and an excellent mastery in writing Arabic and Persian verses extempore. He had attained a high place in knowledge and learning, abstinence and piety, and in conformance to the predecessors' pattern; the signs of piety and fear of Allah used to be eminently perceived from his face. He used to lead a very simple life. As regards truthfulness he was very bold and daring; without the fear of the blamer's blaming, he would not hesitate in speaking candidly, openly, without fear of or favour to anyone. In knowledge and practice he was a replica of the pious predecessors. The condition of his engrossment in the acquisition of knowledge was such that he could recall completely and readily all the arts and sciences. He was being reckoned amongst outstanding religious divines and high ranking dons. Besides lecturing and teaching he had ample interest in writing and compilation also. On **Mishkat Sharif** he has written a commentary entitled **Al-Ta'liq al-Sabeeh** in eight volumes; the first four of which have been published in Damascus. On the science of Hadith he has had another book entitled **Tohfat al-Qari fi Hall-e Mushkilat al-Bukhari**. Under the title of **Ma'arif al-Quran** he has written a commentary on the holy Quran in several volumes. It is said that

the total number of books written by him is nearly hundred. He used to be always busy in teaching and writing; this zest was so engrossing that he always remained indifferent to worldly goods and equipments.

On **Maqamat-e Hariri** he has penned a scholium in Arabic which is very famous and popular among the ulema engaged in the teaching-job and the students. His book entitled **'Aqa'id al-Islam**[1] on the science of beliefs and his **Sirat al-Mustafa** on the theme of the prophetic biography are very important works. In repudiation and refutation of Christianity and Qadianism also he has written many disquisitional books.

He started his teaching profession from Madrasa-e Aminia, Delhi, but after some months the Dar al-Ulum drew him to itself where he got a chance to teach books of different arts and sciences. From 1338/1919 to 1346/1927 he served in the Dar al-Ulum and then went to Hyderabad, where he stayed ten to twelve years and continued to serve as a teacher. In A. H. 1358 he was again called back to the Dar al-Ulum and lessons of Tafsir and Hadith were assigned to him. His teaching of Hadith and Tafsir was very famous and popular among the learned. In this way he graced the masnad of teaching for 18 years in the Dar al-Ulum. In A. H. 1368 he migrated to Lahore. In Pakistan he was appointed chancellor of the Jamia-e Abbasia at Bhawalpur and then, from 1952 to the end, he served as professor of Hadith in Jamia-e Ashrafia, Lahore, for 22 years. In Lahore he used to deliver a sermon every Friday which people used to attend very eagerly. He was considered a distinguished and high-ranking religious divine of Pakistan.

Besides children, he left behind him a large library. He died in Lahore on 7th Rajab, 1394/1974 and lies in eternal rest there.

79. MAULANA MUFTI MAHMUD AHMED NANAUTAVI

He was from amongst the Siddiqi Shaikhs of Nanauta. He was born in Nanauta on 14th Zil-hijja, 1310. He received his primary education at his native-place. He graduated in A. H. 1337 from the Dar al-Ulum. The major part of his life he passed at Mhow Cantonment (Malwa, Madhya Pradesh). There he established a Dar al-Ifta and continued to render educational and religious guidance to the Muslims. His fetwas were being highly valued in

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1. This book, which should be read by all Muslims, had also been translated by the present translator for the Jamia-e Diniyat-e Urdu but unfortunately pecuniary stringency has not allowed Maulana M. Salim Qasimi to publish this English version which can be very useful for those Muslims and their familites who have settled in foreign countries. **(Translator)**

Malwa and Rajasthan. He had profound ability in Tafsir, Fiqh and fetwa–writing; at the same time he had great interest in politics and communal problems. Great academic benefit accrued to the people in that region. He was famous there with the appellation of Mufti–e Malwa. By reason of his simple-mindedness his personality had a halo of glory and greatness about it.His being in Madhya Pradesh was the signpost of knowledge and guidance.

One of his books entitled **Sirat–e Tayyiba** is on the topic of the prophetic life. In this book he has written the prophetic biography in such an easily intelligible style that even men of less than average ability can fully derive benefit from it. In **Sirat–e Tayyiba** he has tried to present more and more aspects of the prophetic life in less and less words; at the same time some such points are found in this book which are not found together in any other book.

From A.H.1373 till his end he continued as a member of the Majlis–e Shura of the Dar al– Ulum. He died on 14th Shawwal, A. H. 1388 (January 4,1969) at the age of 78 years. He lies in eternal sleep at Mhow.

80. MAULANA GHULAM GHAUS HAZARVI

He was an inhabitant of the Hazara district in Pakistan. He graduated in A. H. 1337 from the Dar al-Ulum. He is one of the proficient and distinguished graduates of the Dar al-Ulum and is an orator having great command over the language. He has worked ardently against Qadianism. He participated in the movement for the independence of the country and passed through the hardships of jail and imprisonment. After the partition of the country he became the organiser of the Jami'at al-Ulama-e Pakistan and then its president. By reason of his academic fame he has attended Mutamar-e A'lam-e Islami as a representative of the ulema of Pakistan. He is reckoned amongst the eminent ulema of Pakistan. Some time back the Jami'at al-Ulama-e Islam has formed its ministry in the North-West Frontier Province also under the chief-ministership of Maulana Mufti Mahmud. He is at present reckoned amongst the famous men of the country.

81. MAULANA ATHAR ALI BENGALI

His native-place was Bengal. He graduated in A. H. 1338 from the Dar al-Ulum. He was an authorised khalifa of Hazrat Thanvi. In the pre-partition days he rendered academic, educational and national services on a large scale in East Pakistan; in the post-partition era he became the president of

the Jami'at al-Ulama-e Islam in East Pakistan, as also a member of the Pakistan Assembly. He was counted among the great ulema of Bangla Desh. In the end he formed the Nizam-e Islam Party. Due to the change of ministries and particularly in connection with the formation of Bangla Desh he had to suffer the hardships of jail and imprisonment. He had achieved great fame and distinction in Bangla Desh. In consistency he was a specimen of the truth-loving ulema of the old. He established a madrasah on a large scale in Kishoreganj. This madrasah is considered the Dar al-Ulum, Deoband, of Bengal; as in the Dar al-Ulum, Deoband, the medium of instruction in this madrasah also was Urdu. Maulana Athar Ali himself used to teach in this madrasah.

Maulana Athar Ali was born in Sylhet in 1309/1891, and belonged to a respectable and learned family of East Bengal. He died of paralysis on 9th Shawwal, A.H. 1396/1976.

82. MAULANA NAJM AL-DIN JEHLUMI

He hailed from Jehlum, Punjab. He graduated in A. H. 1338 from the Dar al-Ulum, Deoband. For a long time he served as professor of the Arabic language in the Oriental College, Lahore. He was very famous in the academic circle of the Punjab for his knowledge and learning, virtue and peity. He commanded proficiency in Tafsir and Hadith also along with Arabic literature. He went to glory in 1952.

83. MAULANA BADR-E A'LAM MEERUTHI

His home-town was Meerut. He was born in 1316/1898 in Badaun, where his august father Haji Tahawwur Ali was an inspector in the Police Department. He received his early education in the English School at Allahabad. During the course of his education, on hearing Hazrat Thanvi's sermon when he got inclined to acquire the religious sciences, his father sent him to the presence of Maulana Khalil Ahmed Anbathvi at Saharanpur. He graduated in Hadith in A. H. 1336 from the Mazahir-e Ulum and the very next year he was appointed assistant teacher there. But very soon he left teachership and reached Dar al-Ulum, Deoband, for further studies. Joining the Daura-e Hadith there he read the **Sahih-e Bukhari** in A. H. 1339 under the instruction of Hazrat Anwar Shah Kashmiri and then, in A. H. 1340, he began to render teaching service in the Dar al-Ulum. In the beginning of A. H. 1344 he was appointed assistant teacher and in the middle of A. H. 1346 he accompanied Hazrat Shah Sahib to Jamia-e Dabhel. There, along with his teaching work, he assiduously kept

attending Shah Sahib's lectures on **Sahih-e Bukhari** for five years. He rendered the service of teaching the science of Hadith for 17 years at Jamia-e Dabhel. In the end he was made head-teacher there but due to ill-health he went to Bhawalpur from Dabhel.

In Jamia-e Islamia, Dabhel, after Hazrat Shah Sahib's death, he compiled his teacher's learned lectures into four volumes entitled **Faiz al-Bari 'ala Sahih al-Bukhari**, in which, having presented his teacher, Allamah Kashmiri's rare academic disquisitions and singular inquiries, he has accomplished a momentous academic achievement.

In 1362/1943 he became attached to Nadvat al-Musannafin, Delhi, where he was assigned the work of compiling a comprehensive book on Hadith in the Urdu language entitled **Tarjuman al-Sunnah**. He started this work in a grand manner but after he had completed four volumes, the period of "borrowed life" came to an end.

Maulana Badr-e A'lam first achieved the honour of vowing allegiance to Hazrat Maulana Khalil Ahmed Anbathvi; then he grasped the 'skirt of faith' of Maulala Mufti Aziz al-Rahman, and, in the end, became attached to Mufti Sahib's successor, Qari Muhammad Ishaq Meeruthi, from whom he also obtained khilafat. In 1947, after the partition of the country, he went to Pakistan. There Maulana Shabbir Ahmed Usmani entrusted him the work of establishing a Dar al-Ulum for the Islamic sciences. As such, very pain-stakingly he prepared its programme and succeeded in gathering expert teachers; but, after a few years only, the magnetism of the prophetic love drew him to the illuminated Madina. In the holy land he engaged himself with complete composure of mind in academic and practical occupations. During his residence in Madina countless South Africans vowed allegiance to him and his spiritual grace spread sufficiently in South Africa. He was a devout, ascetic, perspicacious gnostic and a well-versed theologian-scholar. At last, after a long illness, he paid the debt of nature on 5th Rajab, A. H. 1385 and was laid to rest in the Jannat al-Baq'ee.

Besides **Faiz al-Bari** and **Tarjuman al-Sunnah** he has written several other books like **Jawahir al-Hikam**, etc. Hazrat Rasheed Ahmed Gangohi's famous book entitled **Zubdat al-Manasik** on the propositions of hajj has been epitomised by Maulana Badr-e A'lam under the title **Khulasat al-Manasik**.

84. MAULANA MUHAMMAD YUSUF SHAH KASHMIRI MIR WA'IZ

The far-famed Mir Wa'iz of Kashmir, Maulana Muhammad Yusuf Shah

Kashmiri, was born in Kashmir on 24th Sha'ban, A. H. 1313. His family is known as "Mir Wa'iz family" in Kashmir and is highly revered there. The title of Mir Wa'iz has been hereditary in this family for the last several generations.

Maulana Yusuf Shah received early education from his august father, Maulana Ghulam Rasul Shah Sani and Maulana Husain Wafa'i; and then, living in the Dar al-Ulum for some years, he graduated from it in A. H. 1340.

After graduation he founded a seminary in Srinagar under the name of Oriental College. The purpose of the establishment of this college was to provide educational arrangements for the Muslims of Kashmir who were till then stuck in the morass of ignorance due to the indifference of the then government, and to prepare, through this seminary, qualified men as teachers, tutors, preachers, imams and khatibs for the mosques. Maulana Yusuf Shah himself used to teach in this college. This seminary well–served the religious sciences. Students were taught for the Arabic Examinations of the Punjab University also in this college.

The said Maulana, during his student days at the Dar al–Ulum, Deoband, had been much impressed by the Khilafat Movement. Besides founding the Oriental College in Kashmir, he, in order to create political consciousness among the people, also established Khilafat Committee in 1925. This same political struggle later on took the form of Muslim Majlis. To make the voice of the backward Muslims of Kashmir effective, he started a paper entilted **Islam** to be published every third day, and then another entitled **Rehnuma**; he also established a press for printing these papers.

In 1946, prior to the partition of the subcontinent, Maulana Yusuf Shah had gone to Pakistan due to some necessity and then some such circumstances cropped up that he could not return to his native-place. After some time he was made head of the government of that part of Kashmir which was under the influence of Pakistan. During the establishment of Pakistan he translated the holy Quran into the Kashmiri language and wrote a brief exegesis also. This is the first-ever translation and exegesis of the whole holy Quran in the Kashmiri language. Its first volume which consists of the translation and commentary of the Quran upto and including Sura-e Tauba has been published. The script of the translation is Nasta'liq.

While as regards academic position Mir Wa'iz was outstanding among his contemporary ulema, in respect of devotions, self-discipline and

truthfulness in practical life, his life was an excellent speciment of the pious predecessors. His sincere efforts have played a great part in the religious and political awakening of the people of Kashmir.

He died on 16th Ramazan, A. H. 1389 (December 7, 1968), in the state of fasting, exactly at the time of the breaking of the fast, at Rawalpindi.

85. MAULANA HABIB AL-RAHMAN LUDHIANVI

Maulana Habib al-Rahman's family, as regards learning and practice, has been the cynosure of the high and the low in the Punjab. Since 1857 the ulema of this family have always, in every period, arrayed themselves against the English; they always remained in the forefront of the struggle for the freedom of the country and in this connection suffered all sorts of troubles.

Maulana Habib al-Rahman was born on 11th Safar, A. H. 1310 (July 3, 1892) in Ludhiana. He learnt the holy Quran and Urdu in the Madrasah at Ludhiana. Then he studied in the madrasahs at Nikodar, Dist. Jullundur, and Amritsar. In A. H. 1335 he took admission in the Dar al-Ulum. Here, in the company of Shah Sahib, he cultivated interest in understanding the Quran which continued throughout his life inspite of political preoccupations.

From the very beginning he had a penchant for politics. So, in 1919/1338, during the period of the Khilafat Movement, he had begun to attend the functions of this movement along with Maulana Shabbir Ahmed Usmani. It was about this time that the notorious bloody incident of Jalianwala Bagh occurred at Amritsar which shook up his emotion of liberty. In 1921 he was arrested for the first time for the crime of civil disobedience and then this sequence of imprisonment and jail went on intermittently till the freedom of the country.

In 1929 when Majlis-e Ahrar was established in the Punjab, he joined it and after a short time he was elected as its president. He kept taking part ardently in different political activities. He had joined the Jami'at al-Ulama-e Hind from the very beginning and remained its member continuously till 1950. All his life was spent in political preoccupations.

In 1947, after the country was vivisected, he had to leave Ludhiana in an extremely helpless condition; he went to Lahore with the refugees and from there he later on came to Delhi and settled down there permanently. He passed the last ten years of his life there only, continuously

struggling for communal unity as well as trying for the release of mosques and Islamic endowments in the East Punjab. To aid and serve the oppressed and the needy was his dearest hobby.

While he had covered only 64 stages of life, he passed away on 11th Safar, A. H. 1376. He was laid to rest in the graveyard attached to the Shahjahani Mosque (Jam'e Masjid, Delhi).

86. MAULANA MUFTI ATIQ AL-RAHMAN USMANI

He is Maulana Mufti Aziz al-Rahman's eldest son. He was born in Deoband in A. H. 1319. His chronogrammatic name is Zafar al-Haq. He started memorising the holy Quran from the age of nine. From the first to the last he studied under the teachers of the Dar al-Ulum and graduated from it in A. H. 1341. From A. H. 1344 to A. H. 1346 he worked as assistant teacher in the Dar al-Ulum, also doing the work of fetwa-writing at the same time. In A. H. 1346 he went to Jamia-e Islamia, Dabhel, where, for five years, he worked as mufti and teacher; and in A. D. 1930, during the period of the movement of manufacturing salt launched by the Indian National Congress, he, due to his interest in politics, resigned along with his companion Maulana Hifz al-Rahman Sioharvi, from the Jamia-e Islamia, Dabhel, and for five years he rendered services concerning Tafsir, Ifta and preaching at Calcutta. There he gained much popularity. During the same period he prepared a plan for starting the Nadvat al-Musannafin. Through his efforts, this institution was established in 1357/1938 at Qarol Bagh, Delhi. The purpose behind the establishment of this institution was to render the valuable services of disseminating and publishing the Islamic sciences. Accordingly, more than one hundred valuable books have so far been published from the Nadvat al-Musannafin, comprising topics of Tafsir, Hadith, history, lexicography, ethics and politics. The Nadvat al-Musannafin publishes a high-ranking monthly entitled **Burhan** also.

From the start Mufti Sahib has been the organiser and the animating spirit of the Nadvat al-Musannafin. A great exploit of his is that inspite of the ruinous commotion of 1947 he not only kept this institution alive but also intrepidly revivified it and turned the wilted and ruined garden again into a blossomy and blossoming orchard.

Mufti Sahib is reckoned amongst the most eminent and seasoned men of learning in the country and one of the ardent spirits of the time. He is a member of many educational and religious institutions, and has been a member of the Muslim University Court, Aligarh, for a long time.

He had been the right-hand man of Maulana Hifz al-Rahman in all the affairs of the Jami'at al-Ulama-e Hind; after the latter's demise he was made the officiating president of this organisation. Nowadays he is the president of the Majlis-e Mushawarat. He has been concerned with all the national and communal works from the very beginning.

He is proficient equally both in writing and oratory. Due to his engrossment in national and communal affairs he has not been able to produce any book of his own but the books published by the Nadvat al-Musannafin are in fact the mirror of his own taste for writing and sound planning. Self-respect, liberty of conscience, liberty of the self, understanding, minuteness and jurisprudential insight are his special characterstics.

He has been a member of the Majlis-e Shura of the Dar al-Ulum, Deoband, since A. H. 1368; his opinion in the Majlis is highly esteemed.

87. MAULANA HIFZ AL-RAHMAN SIOHARVI

He was born in a zamindar (landlord) family in A. H. 1318 at Siohara, District Bijnor. His chronogrammatic name is Hifz al-Rahman (orthographically Rahman written with **Alif**). His august father, Shams al-Din, was an assistant engineer first in the Bhopal state and then in the Bikaner state. Maulana Hifz al-Rahman had two other brothers. His father gave both of them higher English education whereas the felicity of acquiring education in the religious sciences fell to his lot only in the whole family. He was mostly educated in .Madrasa Faiz-e A'm at Siohara and Madrasa-e Shahi of Moradabad. Entering the Dar al-Ulum in A. H. 1341, he studied the highest books of philosophy like **Sadra, Shams-e Bazigha**, etc., and completed the Daura-e Hadith in A. H. 1342.

On receiving a demand from Madras for a teacher, he was sent to Madras on behalf of the Dar al-Ulum. There, at Periamet, he spent one year in the work of teaching and preaching. During this period began his authorial life and he wrote two booklets; entitled **Hifz al-Rahman le-Mazhab al-Nauman** and **Malabar Men Islam**. And it was during the same period that he went for hajj (to Mecca) and a visit to Madina. On his return from Hejaz he joined the Dar al–Ulum and served as a teacher there in A. H. 1344. Thereafter he went to Jamia–e Islamia, Dabhel, where he remained busy in teaching for nearly five years.

In 1352/1933, on the invitation of Anjuman–e Tabligh al–Islam, Calcutta, of which Maulana Abul Kalam Azad was the patron, he went to

Calcutta, where he rendered the service of teaching the Quran for five years. The cogent style in which he elucidated the meanings and knowledge of the holy Quran to the people quickly built up his greatness and popularity in Calcutta which lasted there till the end.

In 1357/1938 when Nadvat al-Musannafin was established in Delhi, he came back to Delhi with his old companion, Maulana Mufti Atiq al-Rahman Usmani.

In the Nadvat al-Musannafin he rendered very valuable authorial services : he lucubrated high-ranking and disquisitional books like **Islam Ka Iqtesadi Nizam**, **Akhlaq** Awr **Falsafa-e Akhlaq** and **Qasas al-Quran** . Prior to the establishment of the Nadvat al-Musannafin he had already written **Rasul-e Karim** on the prophetic life and in1351/1932, **Balagh-e Mubeen** in the Delhi District Jail.

In 1942/1361 he was elected as the chief organiser of the Jami'at al-Ulama-e Hind. Side by side with the academic interest of teaching and writing, he had also had a deep interest in the thorny field of politics. As such, the major part of his life was spent in serving the country and the nation and in the struggle of the independence movement, and in this connection he had often to suffer the hardships and tribulations of jail and imprisonment.

In 1947, after the independence of the country, communal roits broke out in the whole country, resulting in wholesale carnage here and there and when the flames of this fire began to blaze in Delhi also, the Muslims were staggered. In such critical and crucial circumstances, Maulana Hifz al–Rahamn faced the grave conditions with unusual spirit, daring and resolution; he jogged the leaders and, exerting pressure upon the officials, accomplished the great exploit of restoring peace and order, and dispelled fear and apprehension from the hearts of the terror-stricken Muslims; in short, through his unflagging efforts the staggered feet of the Muslims became firmly fixed again. In fact this is such a distinctive and momentous achievement of his that it deserves to be written in letters of gold. History can never forget the tremendous service he has rendered to the Indian Muslims after 1947.

At the time when massacre and looting were the order of the day everywhere in Delhi, Maulana's Hindu friends told him with great insistence that 'as your safety in the town has become precarious, it is our request that you shift to the security camp of the refugess', but with

great daring and trenchancy, he rejected the counsel for shifting to a camp, saying: 'There can be nothing more shameful and timorous for us than this that in our own country we may live like refugees; it is indeed a time of severe trial but we should put up a bold front against it'.

Impressed by the same services of Maulana Hifzal– Rahman, the community awarded him the title of **Mujahid–e Millat** ("The Crusader of the Community"). Touring all over the country he awakened the community's conciousness and familiarized it with the **zeitgeist**. He tried his best to save the Muslim University, Aligarh. A great peculiarity of his was this that on the one hand he enjoyed the confidence of the community and on the other the governent too looked upon him respectfully.

The cumbrous responsibilities that he had to face after 1947 impaired his health and with unusual preoccupations the disease went on increasing. From the doctors' diagnosis it became known that it was the dreadful disease of cancer. So he was taken to Bombay for treatment but there was no abatement in the disease. At last as a last trial for treatment he was taken to America where, after two and a half months' treatment, he seemed to pick up spirit and so came back. But the 'promised hour' had come. On 1st Rabi al–Awwal, A. H. 1382 (August 2, 1962), this temerarious crusader of the community left this temporary abode and presented himself before his Lord. His eternal resting–place is in the famous graveyard named Mehndiyun, of Hazrat Shah Wali Allah, in New Delhi.

Maulana Hifz al-Rahman[1] was a member of the governing bodies of many madrasahs, schools and colleges. He was a member of the Executive Council and Court of the Muslim University, Aligarh, for a long time, and remained a member of the Majlis-e Shura of the Dar al-Ulum from A. H. 1362 till his death in A. H. 1382.

88. MAULANA SAYYID MUHAMMAD MIAN DEOBANDI

His chronogrammatic name is Muzaffar Mian. He belonged to the famous Rizvi Sayyid family of Deoband. He was born in 1321/1903 in District Buland Shahar where his father was posted in connection with his service in the Canal Department. His education began at home. He read the holy Quran under the instruction of a tutor of District Muzaffarnagar. He entered the Persian class of the Dar al-Ulum, Deoband, in A. H. 1331

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1. For details about him see Maulana Manzoor Naumani's article which is an almost eye-witness account of him in **Al-Furqan** (Lucknow) monthly of July, 1977. (Translator)

and graduated from the Dar al-Ulum in A. H. 1343. Firstly he became a teacher at Arrah, Shahabad, in Bihar; then he served as a teacher and mufti for a long time in Madrasa-e Shahi of Moradabad. Thereafter he was appointed as the organiser of the Jami'at al-Ulama-e Hind and also served as its chief organiser for one year. He was one of the sincere and efficient leaders of the Jami'at al-Ulama. During the British regime he had to undergo jail-sentences several times.

Maulana Sayyid Muhammad Mian is the author of several books. He had a deep insight in jurisprudence and history, and he was a renowned author and historian. His political and authorial services will always be commemorated in the history of the Jami'at al-Ulama-e Hind. His important works are : **Ulama-e Hind ka Shandar Mazi, Ulama-e Haq ke Mujahidana Karname, Sirat-e Muhammad Rasul Allah, Tarikh al-Islam, 'Ahd-e Zarrin, Panipat Awr Buzurgan-e Panipat, Tehrik-e Shaikh al-Hind**; and in Hadith, **Mishkat al-Athar**, which is included in the syllabus of the Dar al-Ulum, Deoband. The syllabus of the Jami'at al-Ulama-e Hind which is entitled **Dini Ta'lim ka Risala** is also his work; these treatises are included in the syllabi of many Islamic madrasahs and maktabs. He had a vast knowledge of the political history and record of the Jami'at al-Ulama. In familiarizing the masses with the political services of the ulema of India he has accomplished a great authorial work.

He had also had a deep knowledge of the history of the last Islamic era in India. His articles on the academic, political, religious and preaching services of the Wali Allahian family and the elders of Deoband are considered very authentic; the writers of Europe and America also give references of his works. His books enjoy a universal popularity.

In spite of his participation in political activites, in his simplicity, reclusion and committment to remembrance formulae and daily offices along with consummate proficiency in knowledge and learning, and in humility and self–effacement, asceticism and contentment, self-discipline and devotions, righteousness and piety, he was a specimen of the pious predecessors[1].

In the last phase of his life he served as Professor of Hadith in Madrasa-e Aminia, Delhi, and as secretary of the Idara-e Mabahis-e Faqiha. He was a member of the Majlis-e Shura of the Dar al-Ulum, Deoband, in A. H. 1370.

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1. This translator has had the honour of having translated, at his request, two of his booklets, one of which **Din-e Kamil Al-Islam**, has been published in Johannesburg, South Africa. He had blessed me for this work. He was indeed a very pious divine, very honest in his dealings. (Translator)

On 16th Shawwal, A. H. 1395 (October 22, 1975) he left this mortal abode for the eternal realm, at the age of 74 years; and lies in eternal sleep in Delhi.

89. MAULANA MUHAMMAD BIN MUSA AFRIQI

His ancestral native-place is a sleepy village, Simlak, adjacent to Dabhel, in Surat district, but his family had migrated to South Africa some generations ago and had settled down in Johannesburg. He was born there around 1322/1904. For his primary education his august father sent him to India. Here he read at Palanpur under the instruction of Maulana Nazeer Ahmed Palanpuri. In A. H. 1342 he took admission in the Dar al-Ulum, Deoband, and graduated from it in A. H. 1344. No sooner did he come to the Dar al-Ulum than he joined the circle of Hazrat Shah Sahib's murids; and Hazrat Shah Sahib's way of life influenced him so much that in sitting and standing, gait, conversation and in all other modes of behaviour he became an exact specimen of his teacher and spiritual preceptor. Inspite of being wealthy there was extreme simplicity and humility in his disposition and way of living. He used to lead a simple life like common students but he used to exceed others in taking part in good works and used to spend money lavishly. Besides Arabic, Persian and Urdu, he was well-versed in English and French also.

After having completed his educaton he went to Johannesburg and there, along with his very vast commercial business, continued to render religious services on a large scale. For the teaching of Islamic and contemporary sciences he founded Waterfall Islamic Institute in Johannesburg. He built a magnificent building for it and used to bear himself all the expenses of the Institute. According to the system of the Dar al-Ulum, Deoband, along with free education, the provision for the students' boarding was also made by him. He was president of the Jami'at al-Ulama-e Transvaal for a long time. The construction and progress of the Jamia-e Islamia, Dabhel, owes largely to his huge financial help. He was always interested in academic works also. Under the name of Majlis-e Ilmi[1] he established a writers' guild at Dabhel in which he made arrangements for the publishing of academic books at his own cost. Taking a micro-film of the marginalia written by Allamah Muhammad Anwar Shah Kashmiri in his own hand on Allamah Zaheer Ahsan Nimvi's (d. A. H. 1322) book, **Athar al-Sunan**, he published its copies for men of learning.

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1. Majlis-e Ilmi, Dabhel, has rendered the remarkable achievement of publishing Hazrat Shah Sahib's and other ulema's important books. Allamah Zai'lai's **Nasab al-Rayah 'ala Takhrij-e Ahadith-al-Hedaya** and **Faiz al-Bari 'ala Sahib al-Bukhari** are particularly noteworthy. Both these books have been printed in the Egyptian type at Cairo.

It is from his sons' financial aid that Maulana Habib al-Rahman A'zami has edited and published Ibn Abd al-Razzaq's **Musannaf**.

He died in Johannesburg on April 16, 1963 (21st Zi-qa'da, A. H. 1382).

90. MAULANA SA'EED AHMED AKBARABADI

He was born in Agra around 1325/1907. His ancestral native-place is village Bachhrayun in Moradabad district. His primary education took place at home; then he read in Madrasa-e Shahi at Moradabad and later graduated from the Dar al-Ulum, Deoband, in A. H. 1344. Thereafter he did Maulavi Fazil's course at the Oriental College, Lahore, after which he served as a teacher at Jamia-e Islamia, Dabhel, for two years. From there he went to Delhi and was appointed teacher of oriental languages in Madrasa-e A'liya, Fatehpuri. During this period he did M. A. from St. Stephen College, Delhi, and was appointed a lecturer in the same college in place of **Shams al-Ulama** Maulana Abd al-Rahman. Then in 1949/1368, he was appointed principal in Madrasa-e A'liya, Calcutta.

In 1958 he was selected for the post of the Dean of the Faculty of Theology in the Muslim University, Aligarh. Before his taking charge this department of Theology was in poor shape in the university. Maulana Akbarabadi, during his tenure of office, putting in great effort, and developing this department both academically and administratively, accomplished the tremendous exploit of bringing it on par with other departments of high standard; and now this department too has become a department commanding a high standard like other departments of the university. The introduction of the post-graduate department for doing Ph. D. in the Faculty of Theology is also the result of Maulana's effort.

Retiring from the Muslim University, Aligarh, Maulana Akbarabadi is now busy in academic works in the Research Institute, Tughlaqabad, New Delhi[1].

Maulana Akbarabadi is editor of the high-ranking Urdu academic monthly, **Burhan**, of Nadvat al-Musannafin, Delhi, since 1357/1938. His articles are very well-argued, pithy and thought-provoking and are read very eagerly in both the modern and the old circles. He is the author of many top-notch, disquisitional books among which **Islam Men Ghulami ki Haqiqat, Ghulaman-e Islam, Wahy-e Ilahi, Fahm-e Quran, Musalmano ka Urooj-o Zawal, Siddiq-e Akbar**, etc. are monumental. Besides being a

1. He has recently resigned from this Institute. (Translator).

master of the pen he is also a successful orator.

During his service in Aligarh, he had been to the world-famous McGill University of Canada as a visiting professor[1]. He has also visited many countries of Asia, Russia, Africa and Europe and has attended many international seminars, including Mutamar-e A'lam-e Islami, Cairo. He is a divine of international fame; he has been a member of the Majlis-e Shura of the Dar al-Ulum, Deoband, since A. H. 1382.

91. MAULANA MUHAMMAD MANZOOR NAUMANI

His native-place is Sanbhal; he was born there on 18th Shawwal, A. H. 1323. He received his early education first at Sanbhal and then after some time, in Madrasa-e Abd al-Rabb, Delhi. Then he studied at Dar al-Ulum, Mau, Azamgarh. In the end he joined the Dar al-Ulum, Deoband, where he lived for two years and in A. H. 1345 secured the highest number of marks in the examination of Daura-e Hadith.

After completing his education, he spent three years in teaching in the Madrasa-e Chilla of Amroha and for four years he taught in Nadvat al-Ulama, Lucknow, as Prof. of Hadith. In 1353/1934, he started a monthly entitled **Al-Furqan** from Bareilly. He published two special issues of **Al-Furqan** entitled **Mujaddid Alf-e Thani Number** and **Shah Wali Allah Number**. Initially the **Al-Furqan** had an orientation towards polemics but in 1942/1361 it changed into an academic and religious journal; (it is still going strong). He is connected with the Tablighi Jama'at since A. H. 1343. He is also a member of the Rabeta-e A'lam-e Islami, Mecca.

Maulana Naumani is a successful Urdu writer and author. His books are commonly intelligible; the style of prose is simple, fluent and clear, and all his books are popular in the circles of both the high and the low. His **Ma'arif al-Hadith**, of which six volumes have been published so far, is a very comprehensive selection of the prophetic hadiths, and is a masterpiece in which he has explained the hadiths with due regard to the present-day psychology of the people of this modern era.

Islam Kiya Hai? Din Wa Shari'at, and **Quran Aap se Kiya Kehta Hai?**

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1. On and from 20th April, 1979, he has been appointed visiting professor at Durban University, South Africa, for a period of one year. He has been called there by the late Maulana Sayyid Sulaiman Navdi's son, Dr. Sayyid Salman Nadvi, dean of the Faculty of Islamic studies in that University. (Vide **Burhan**, Delhi, May, 1979 issue. **Translator**).

are his monumental works. Besides these, **Kalima-e Tayyiba ki Haqiqat, Namaz ki Haqiqat, Aap Hajj Kaise Karen? Barakat-e Ramazan, Tehqiq-e Mas'ala-e Isal-e Sawab, Tasawwuf Kiya Hai? Tazkira-e Imam-e Rabbani, Malfuzat-e Maulana Muhammad Ilyas, Bawariq al-Ghayb** (2 vols.), **Ma'rikat al-Qalam, Hazrat Shah Isma'il Shaheed Per Ma'andin Ke Ilzamat, Khaksar Tehrik, Quran 'Ilm Ki Raushni Men, Islam Awr Kufr Ke Hudood, Qadianiat**, etc. are his other important works.

He was elected a member of the Majlis-e Shura of the Dar al-Ulum, Deoband, in A. H. 1362; he is its oldest member and attends its meetings and those of the Executive Council very regularly.

92. MAULANA HAMID AL-ANSARI GHAZI

He is the eldest son of Hazrat Nanautavi's grandson (daughter's son), Maulana Mansoor Ansari. He was born in Anbatha in1327/1909. He took his primary education at Maler Kotla under the instruction of the famous teacher of the time and his maternal grandfather, Maulana Siddiq Ahmed Anbathvi. From A. H. 1341 to A. H. 1346 he studied in the Dar al-Ulum. He is a lucid writer, a stylist literary man, a distinguished journalist and speaker in the Urdu language. He has been editor of **Al-Jami'at**, Delhi, **Madina**, Bijnor, **Jamhouriat**, Bombay, and other papers. **Islam Ka Nizam-e Hukumat** is his famous book published by the Nadvat al-Musannafin, Delhi. There is a valuable book of his on the prophetic life also, entitled **Khulq-e Azeem**. He has good mastery in composing poetry also. He has had a deep insight in politics and in this field he was connected with the Jami'at al-Ulama-e Maharashtra. He has been a member of the Majlis-e Shura of the Dar al-Ulum since A. H. 1382.

In 1392/1972 he has acquired the honour of having visited the two holy cities (Mecca and Madina). His elegant and magnetic personality is an attractive combination of amiability, humility and dignity. For making arrangements for the centenary celebration of the Dar al-Ulum the Majlis-e Shura of the Dar al-Ulum, Deoband, has selected him and he is currently busy in performing this gigantic task very assiduously and efficiently.

93. MAULANA QAZI ZAYN AL-A'BIDIN SAJJAD MEERUTHI

He belongs to the Qazi family of the Meerut city. His family has graced the important post of Qazat in Meerut since Muhammad Tughlaq's (A. H. 725 to A. H. 752) time and has always been distinguished in knowledge and learning. Qazi Sahib is the dearly beloved scion of the

same family and a repository of his ancestral traditions[1].

Qazi Sahib was born in Meerut around 1328/1910. He received primary education at Madrasa–e Dar al–Ulum, Meerut, and then at Madrasa–e Imdad al–Islam, Meerut. He studied **Mishkat** and **Baizavi** under Maulana Abd al–Momin. He cultivated a taste for the Arabic literature in the company of Maulana Akhtar Shah Khan, a teacher in Madrasa–e Imdad al–Islam. During the same time he passed the examination of Fazil–e Adab–e Arabi (Graduate in Arabic Literature) of the Allahabad University and studied English upto the High School level. For completing the course of Hadith he took admission in the Dar al–Ulum, Deoband, in A. H. 1345. He acquired the grace of Hadith from Hazrat Shah Sahib and Hazrat Madani and graduated in this course with distinction in A. H. 1346.

During his student career itself he had gained expertise in composing Arabic panegyrics and in translating from Arabic into Urdu, and his articles had begun to be published in standard journals of Urdu. Maulana Tajwar Najibabadi used to publish an Urdu monthly entitled **Adabi Dunya** from Lahore in those days; he made choice of Qazi Sahib for the post of its joint–editor and as such the latter went to Lahore. When Nadvat al– Musannafin was established in Delhi in 1357/1938, Qazi Sahib too was one of its writing members. It was during this period that he wrote the history of the Muslim nation in three parts, entitled **Nabi–e Arabi, Khilafat–e Rashida** and **Khilafat–e Banu Umayyah**. Besides these, Qazi Sahib is the author of several other books. His important works are as follows :—

Bayan al–Lisan (Arabic–Urdu Dictionary); **Qamoos al–Quran** (Dictionary of the Quranic Terms); **Intikhab–e Sihah Sitta, Sirat–e Tayyiba, Shaheed–e Kerbala, Kalam–e Arabi**, etc.

1.Qazi Sahib's ancestors were active participants in the Wali Allahian movement. His great grandfather, Qazi Ahmed Allah Shaheed, was a companion of Hazart Sayyid Ahmed Shaheed in the caravan that had gone for hajj in 1236/1821 He tasted the cup of martyrdom in 1246/1831 in the battle of Balakot. His grandfather, Qazi Abd al–Bari, inspite of the great responsibility of his post, took conspicuous part in the war of independence of 1857. Maulavi Muhammed Has him to whose Hashimi Press Hazrat Nanautavi was attached in the last phase of his life was a member of the same family. Qazi Sahib's august father, Maulana Basheer al–Din, was one of the most well–guided disciples of Maulana Mufti Aziz al–Rahman Usmani and Maulana Nazir Hasan Deobandi. He had acquired a sanad of Hadith from Hazrat Maulana Fazl–e Rahman Ganj Moradabadi and it was he who had compiled and published Shah Abd al–Aziz Dehelvi's **Tazkira–e Azizia, Maifuzat–e Azizi**, etc.

Bayan al-Lisan, in which every word, apart from its root, has been given in its original form and fully explained grammatically and syntactically, has run into several reprints. Similarly, the **Qamoos al–Quran** too, in which, besides the lexicographic disquisition of the Quranic terms, very concise and complete notes have been written on all important words, is a popular dictionary.

Once he used to publish an esteemed Urdu monthly entitled **Al - Haram** from Meerut. His style of writing is lucid, simple, easily comprehensible and fascinating. He has had perfect mastery in translating from Arabic into Urdu.

In 1957 Prof. Muhammad Mujeeb invited him to serve as Prof. of History and Exegesis in the Jamia Millia Islamia, Delhi. As such he graced this post there for a long time[1].

Since 1382 A. H. he is a member of the Majlis–e Shura; besides this he is also a member of the Administrative Council of the Nadvat al-Ulama, Lucknow, and Faculty of Theology, Muslim University, Aligarh, and Executive Council of the Jami'at al-Ulama-e Hind, etc.; and is also president of the All-India Dini Ta'lim Board.

94. MAULANA SHAMS AL-HAQ FARIDPURI

He was a resident of District Faridpur (Bangla Desh). He was born **circa** 1328 A. H. First he received education in Mazahir-e Ulum, Saharanpur, and then took admission in the Dar al-Ulum from where he graduated in A. H. 1346.

Maulana Faridpuri, for his academic and preaching services,

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1. For the English system of education two institutions of the Muslims in India are considered important: Muslim University, Aligarh, and Jamia Millia Islamia, Delhi. In both these institutions the Faculty of Theology has been connected mainly with the graduates of the Dar al-Ulum, Deoband. The first-ever dean of this Faculty in the Muslim University was Maulana Abd Allah Ansari. Then his eldest son, Maulana Ahmed Mian Ansari headed it and thereafter Maulana Sa'eed Ahmed Akbarabadi, through his tremendous efforts, has made this Faculty, which was in an ordinary condition before, equal to the other faculties in the university, and now it enjoys the same status which is had by other faculties.

In Jamia Millia, Delhi, the late Khwaja Abd al-Hayy was the dean of the Faculty of Theology formerly. Then Qazi Zayn al-Abidin Sajjad was appointed on this post; a great advantage that flowed from this is that as regards tack all these three great institutions became consistent with each other.

established a madrasah in Dacca, named Jamia-e Qurania. He built magnificent buildings for the madrasah and also built a mosque. This madrasah had a conspicuous position amongst the seminaries of Dacca.

Maulana Shams al-Haq was a very good author of the Bengali language. He rendered great service in familiarising the Bengali Muslims with religious education. He translated the **Bihishti Zewar** into the Bengali language and it became very popular in Bengal. Besides this, he has translated many other books of Hazrat Thanvi into the Bengali language.

Along with candidness and well-wishing, truthfulness and dauntlessness were his main traits. He had close relations with the rulers in East Pakistan, but when any religious matter came up, he would not shrink from and fail in expressing his opinion with daring and pluck. In the last part of his life he was suffering from ill-health but there was no failing in his ambition and aspiration for religious services.

He died in the month of Zi-qa'da, 1388 A. H., aged nearly 60 years.

95. MAULANA SAYYID FAKHR AL-HASAN

He was born on 10th Rajab, A. H. 1323, at village Umri, his ancestral native–place in Moradabad district. His chronogrammatic name is Mazhar Husain. He received the knowledge of the holy Quran, Theology, Urdu and primary Persian from Hafiz Nasim al–Din and Hafiz Abd al–Qadir Amrohi. His august father was a librarian in the Madrasa–e Shahi, Moradabad. So, around A. H. 1335, he took admission in the said madrasah. There he completed the course of Persian and studied the elementary books of the Nizami Syllabus under his own father. Then he went to Mazahir–e Ulum, Saharanpur, and completed the intermediate courses. In A. H. 1343 he came to the Dar al– Ulum and, completing the course of Hadith in A. H. 1347, he became a graduate.

After graduation he was appointed as a teacher in Madrasa–e A'liya, Fatehpuri (Delhi). From there he went to Bihar and was appointed in Madrasa Shams al–Huda, Patna, for teaching certain books of the **Sihah**. But after one and a half years he returned to Madrasa–e A'liya, Fatehpuri, where later on he was made its head–teacher. In A. H. 1362 he was called to the Dar al–Ulum and was appointed a teacher of the higher classes and was given books like **Sahih–e Muslim, Umoor–e A'amah**, etc. (for teaching). In the Dar al–Ulum his teaching of the **Sahih–e Muslim** and **Tafsir–e Baizavi** has attained special fame. Accordingly, the first volume

of his lecture on **Baizavi** entitled **Al–Tafsir al–Havi** has been published and met with general approbation. He is also very proficient in giving sermons and speeches.

In A. H. 1387, after Maulana Muhammad Ibrahim Balliavi's demise, he was appointed principal (**Sadr al–Mudarrasin**) in the Dar al–Ulum on which post he is still working[1].

He has had permission (for initiation) and khilafat from Hazrat Shah Abd al-Qadir Raipuri.

96. MAULANA QAZI SAJJAD HUSAIN KARATPURI

He was born in A. H. 1328. He is a resident of Karatpur, District Bijnor. He graduated from the Dar al-Ulum, Deoband, in A. H. 1347. He passed the examinations of Maulavi A'lim and Fazil-e Adab from the Allahabad Board and those of Munshi Fazil and Maulavi Fazil from the Punjab University.

First he was appointed a teacher in Madrasa-e A'liya, Fatehpuri, and was then made principal. He has had the honour of vowing allegiance to Hazrat Maulana Madani. He has written useful and easy annotations on Shaikh Sadi's **Gulistan, Bostan**, Karima, and **Divan-e Hafiz Shirazi, Mala Bud Mino, Gulzar-e Dabistan**, Hamd-e **Bari, Pand Nama** and other Persian text-books, and has published these books with extreme accuracy and care. He has also written in Urdu a commentary on the **Sab'a Mu allaqa** and has named it **Taushihaat**[2].

In recognition of these academic services the Government of India has given him the Persian Award. Some of his articles have been published in the daily **Al-Jami'at**, etc. He is equally proficient both in Urdu writing

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1. It is sad to note that Maulana Fakhr al-Hasan is now no more. As I read in the Urdu daily, **Da'wat**, Delhi, on 22nd Sept., 1980, at Surat, about his sad demise, I inquired from the Daftar-e Ihtemam and Maulana Abd al-Haq confirmed the news that Maulana Fakhr al-Hasan died at about 1-00 a.m. between 6th and 7th Zi-qida, A. H. 1400, (17th & 18th Sept., 1980) and was laid to rest eternally in the Qasimi graveyard. Thousands of students, teachers, members of the office staff and citizens participated in the funeral service which was performed by Hazrat Maulana Qari Muhammad Tayyib, vice-chancellor, in the Ihata-e Maulsari. May lights of Divine Mercy and fragrance of the flowers of Paradise illumine and perfume his grave ! **(Translator)**

2. He has since published with notes and translation **Akhlaq-e Mohsini** and two Daftars of **Masnavi Maulana Rum** also. This great effort on the part of Qazi Sahib will go a long way in boosting the flagging cause of the Persian language and literature, in India. **Translator)**

and speech. Along with knowledge and learning, he is a courteous and complaisant divine of high morals. He has been a member of the Jami'at al-Ulama-e Hind for a long time. He is also discharging the duties as general secretary of the Dini T'alim Board, Delhi, and is a deputy superintendent of the Hamdard Dawakhana, (Waqf), Delhi.

97. MAULANA MASIH ALLAH KHAN

He belongs to famous Shirwani family of the Aligarh district. He was born at his ancestral native-place, Sarai Barla, in Aligarh district. Initially he read upto VI class in the government school. From his very boyhood he was much fond of **Zikr** ('remembrance') supererogatory devotions (**nawafil**), **awrad** (litanies compounded of strung-together **azkar** or phrase-patterned devotions or remembrance formulae) and **waza'if** (daily offices or recitations, usually prescribed by a Shaikh for the **murid**), and religious education. Disgusted with the government school, he left studies. At last, his father, being constrained, permitted him to acquire religious education. Upto the **Mishkat al-Masabih**, he studied at his own native-place. In A. H. 1348 he took admission in the Dar al-Ulum, where he completed the Hadith Course in A. H. 1349 and stayed two years more to study the books of rational sciences like **Umoor-e A'amah, Qazi Mubarak, Tasrih, Sharh-e Chaghmini, Sa'ba Shidad**, etc.

During his student–career itself he had acquired the honour of owing allegiance to Hazrat Thanvi, and then, very soon, in A. H. 1351, he was exalted with khilafat also. Once Hazrat Thanvi wrote the names of eleven of his favourite khalifas in a declaration; in it he stated that

"I write the names of some of my competent spritual successors on whose method of teaching I rely; you may connect your training with anyone of them you like."

Amongst these favourites was also the name of Maulana Masih Allah Khan.

In A. H. 1357 Hazrat Thanvi sent him as a teacher to a madrasah in Jalalabad. At that time this madrasah existed as an ordinary **maktab** (primary school), but within a few years, due to his sincere efforts and toil and moil, this madrasah which is known as Miftah al–ulum, is being reckoned among the great Arabic seminaries of India. Through his utmost efforts and mature enterprise magnificent buildings of the madrasah and the mosque have been built. The compound of the

madrasah is very vast and the mosque is very graceful.

After the Friday prayer a common assembly is held at his place in which, besides the teachers and taught of the madrasah, a large number of his proselytes living in the vicinity also gather, and he himself reads out Hazrat Thanvi's discourses and sermons. The circle of his proselytes is very wide. He has had a special knack of explaining complex matters and discussions in a very easy style, with examples, events and anecdotes.

On the science of Tasawwuf he has written a book entitled **Shari'at wa Tasawwuf** which has been derived from Hazrat Thanvi's books pertaining to Tasawwuf. The propositions and topics of Tasawwuf have been explained in such an easy and simple style in the light of the Book and the Sunnah that even an average man can understand them fully. Maulana's spiritual grace is common and is reaching outside India also.

98. MAULANA MUHAMMAD YUSUF BINNORI

He is a member of a learned Sayyid family of Peshawar district. His august father, Maulana Muhammad Zakariyya, was a high-ranking divine and a famous personality. His family has been respectable in the North West Frontier Province since the time of Hazrat Mujaddid Alf Thani. Although Maulana Binnori did not actually take admission in the Dar al-Ulum, his educational career has always been associated with the teachers of the Dar al-Ulum : he studied the science of Hadith under Hazrat Shah Sahib Kashmiri at Jamia-e Islamia, Dabhel, and thus his academic and educational life has always been connected with the Dar al-Ulum, Deoband. He is an intelligent, ingenious, self-effacing and versatile divine; and is a repository of Hazrat Shah Sahib's sciences and knowledge. In the science of Hadith he has had a high-ranking work entitled **Ma'arif al-Sunan**, in which he has preserved Hazrat Allamah Muhammad Anwar Shah's sciences with full positivity and firmness.

He was engaged in teaching Hadith in Jamia-e Islamia, Dabhel, and then in the central madrasahs of Pakistan. Due to his extraordinary academic capabilities he is popular and well-known in the academic circles of, besides those of Pakistan, other Islamic countries also. He has had rapport with Mutamar-e A'lam-e Islami, Cairo, and Rabeta-e A'lam-e Islami, Mecca. He worked as Professor of Hadith in the famous Madrasah Tando Allahyar of Sind for a long time, and then established a madrasah in the mosque at New Town, Karachi, and started teaching in the said mosque with mere reliance on Allah. Allah Most High accepted his

honesty of purpose and sincerity and today the same madrasah of humble beginning is reckoned as the central Dar al-Ulum of Pakistan. As regards the expenses of the madrasah he is extremely cautions and committed to asceticism and piety.

The lauded Maulana is also an author. He writes chaste and literary Urdu. He has also started a journal entitled **Bayyinat** for the madrasah in which disquisitional articles of distinguished writers are published. He has played an important part in getting the Qadiani sect legally declared non-Muslim. He has had a respectable and handsome personality. In Arabic literature he commands the same proficiency which a born Arab can have; the ulema of Egypt and Arab countries acknowledge his ability, learning and accomplishments[1].

These lines had been written when news came that Maulana Binnori[2] passed away at Islamabad in the morning of 17th October, 1977 (A. H. 1397). "We belong to Allah and unto Him is the retreat" !

99. MAULANA SAYYID MINNAT ALLAH RAHMANI

He was born on 9th Jamadi al-Sani, A. H. 1332, at Khanqah-e Rahmani, Monghyr. His august father, Maulana[3] Sayyid Muhammad Ali (d. 1346/1927) was a matchless divine of his time and one of the great khalifas of Hazrat Shah Fazl-e Rahman Ganj Moradabadi (d. A. H. 1313).[4]. He read the holy Quran and took the primary education in Persian and Arabic at his native-place. At the age of eleven years he went to Hyderabad. He stayed there for one year and studied the books of Arabic grammer and syntax and logic under the instruction of Mufti Abd al-Lateef (d. 1379/1927).

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1. Maulana Binnori, when he was at Dabhel, often used to come to Navsari. I had the good fortune of meeting him at the residence of my Shaikh, Hazrat Ghulam Muhammad Mujaddidi Naqshbandi Kabuli, a direct descendant of Hazrat Mujaddid Alf Thani; in 1948; and it was on this occasion that I had been told that the Maulana was a descendant of Hazrat Sayyid Adam Binnori who was Hazrat Mujaddid's khalifa. After my Shaikh's departure to Karachi the same year, Maulana Binnori continued to serve at Dabhel The second time I met him near the Jame Masjid here, I found him worried. On enquiry he told me that his small daughter had been operated by an experienced doctor for tonsils but there was too much loss of blood and her delicate health was worrying him. Though I was much younger than he, he listened to my words of sympathy and encouragement patiently. He was indeed a very learned divine, very polite, very affable and very candid and forthright(**Translator**).

2. See **Al-Furqan** (Lucknow) monthly of Sept. - Oct., 1978, for some good articles on him; also **Maulana Muhammad Yusuf Number** of **Bayyinat** (Karachi). (**Translator**)

3. For details of his life, vide **Sirat-e Maulana Sayyid Muhammad Ali**

4. For details, refer to **Tazkira-e Maulana Fazl-e Rahman** by Mau. S. Abul Hasan Ali Nadvi.

Then, having taken admission in Dar al-Ulum Nadvat al-Ulama, Lucknow, he studied there for four years. During this period he studied **Hujjat Allahil Baligha** under the instruction of an illustrious divine of that era, Maulana Hafeez Allah (d. A. H. 1362). Maulana Rahmani was counted amongst the distinguished students of the Nadvat al-Ulama. In A. H. 1349 he took admission in the Dar al-Ulum, Deoband, for the completion of his courses and graduated from it in A. H. 1352. He was one of the favourite students of Hazrat Maulana Madani. He has also had a working knowledge of the English language. He has abundant competence both in writing and speech. He is the author of several books; his style of writing is simple, easy and fascinating; he has complete mastery over language and expression.

He was elected to the Bihar Legislative Assembly in A. H. 1355 and was installed as Sajjada-nashin of Khanqah-e Rahmani in A. H. 1361. His august father had made the said Khanqah (hospice) a great academic, religious and preaching centre in east India. After having graced the seat of the head of the order' (**masnad–e sajjadigi**), he turned his attention towards reforming the people. There is a vast circle of his **murids** (spiritual disciples) and **mustarshids** (aspirants to the straight path') in Bihar, Orissa and Bengal. Since A. H. 1374 he is a member of the Majlis–e Shura of the Dar al-Ulum, Deoband. His mature opinion is given importance in the Majilis. In A. H. 1376 he was selected as Amir–e Shari'at of the Imarat–e Sharayyah of Bihar and Orissa. Besides benefitting people spiritually, he is also occupied with the work of teaching. In short, his person is a charming confluence of Shari'at and Tasawwuf.

The re–establishment of the Jamia–e Rahmani and its uncommon progress is his important educational and administrative achivement. The said Jamia is now reckoned amongst the great seminaries of Bihar. Under his aegis the library of the Jamia has progressed by leaps and bounds and has at present a valuable stock of choice books of the ancient and modern sciences.

During Maulana Rahmani's time the Amarat–e Sharayyah too has come to limelight; its branches are working at various places in Bihar and Orissa. This institution has been maintaining the Shara'i laws in its gamut of influence.

In 1383/1964 Maulana Rahmani participated as the Indian delegate in the Mutamar–e A'lam Islami, Cairo. A historical memento of this academic and cultural journey is his **Safar Nama-e Misr**.

As general secretary of the All-India Muslim Personal Law Board he has rendered great services in connection with the social laws of the Muslims; an important achievement of his is that he has won the confidence of all the religious representatives of different tacks and sects whom Hakim al-Islam Maulana Qari Muhammad Tayyib had gathered on one platform.

100 MAULANA SHARIF HASAN DEOBANDI

He was a resident of Deoband, where he was born on 9th August, 1920. In Deoband itself he committed the holy Quran to memory under the instruction of the late Hafiz Abd al-Haq; then for three years he studied the primary books of Persian and Arabic in the madrasah at Bhitt (Dist. Saharanpur). Thereafter he entered the Dar al-Ulum and completed the Nizami curriculum. He graduated in the Hadith Course in A. H. 1358.

After graduation, he was appointed head-teacher, in Shawwal, 1360/ 1941, in Madrasa Imdad al-Ulum of Khanqah-e Imdadia, Thana Bhavan. He had perfect proficiency in all the arts and sciences. Due to the grace of the company of Hakim al-Ummat Hazrat Thanvi he cultivated an affinity with Hadith and Ifta. About A. H. 1364 he was made principal of Madrasah Isha'at al-Ulum, Bareilly, where, besides lecturing on Hadith, he also discharged the duty of fetwa-writing. After nine years he was made Professor of Hadith in Jamia-e Islamia, Dabhel (Dist. Surat), where he used to teach **Sahih-e Bukhari** and **Jam'e-e Tirmizi**.

In A. H. 1383 he was called to the Dar al-Ulum, Deoband. He had a special interest in the science of Hadith. His taking charge of lecturing on the **Bukhari Sharif** after Maulana Fakhr al-Din Ahmed was his great academic achievement. Practically till his last breath he continued to work as Professor of Hadith. All his life passed in study, teaching and serving the seekers of the religious sciences. His lectures used to be replete with academic matter and the students of Hadith used to come out satisfied from his lecture. He died in harness : his educational benefaction continued till a few hours before his demise.

In knowledge and practice, piety and purification, and moral virtues and good qualities, Maulana Sharif Hasan was a reminder of the great ulema. On account of his academic erudition and his specialization and interest in the science of Hadith, as also due to his spotless character, he was considered pre-eminent among the contemporary ulema. He used to meet all the high and the low with a cheerful countenance. His exterior and interior both were pure, and he had a very accommodating

disposition, following the policy of 'live and let live'.

He died on the night between 14th and 15th Jamadi al-Sani, A. H. 1397, of some cardiac disease; after a few hours of illness; at the age of nearly 59 years. His eternal resting-place lies in the Qasimi graveyard.

101 MAULANA ASHRAF ALI KAMARLAI

He hails from District Kamarla in Bangla Desh. He graduated from the Dar al-Ulum in A. H. 1364. Besides teaching, he has been rendering valuable educational services through speech and oratory, sermons and inculcation, religious and social reforms, and books and articles. He has served as head teacher in Madrasa-e Laodi, Dar al-Ulum Jasarlakhpur Senior Madrasah and Madrasa-e A'liya, Haibatnagar. He has happened to teach almost all the books of the Nizami Curriculum. Hundreds of students in Bengal have derived religious and academic benefit from him. He also does the important work of fetwa-writing in his region, and, having displayed the uncommon merit of his talents in the field of polemics, has received praise and compliments from the men of knowledge.

Besides being an eloquent and fervent orator in the Bengali language, he is also a successful article-writer, translator and author. Long time back he had started translating the **Shama'il-e Tirmizi** and **Sahih al-Bukhari** into the Bengali language but it could not be known whether these translations could be completed or not. He owes allegiance to Hakim al-Islam Hazrat Maulana Qari Muhammad Tayyib and is an active divine, putting his knowledge into practice.

He is the organiser of the Nizam-e Islam Party and has always striven for establishing the Islamic system of government in his country.

102. MAULANA MUFTI MAHMUD

He is an inhabitant of Kalachi in District Dera Isma'il Khan. The year of his birth is **circa** A.H. 1342. Initially he received education in his native-place and Baluchistan. In Shawwal, A.H. 1364, he took admission in the Dar al-Ulum, Deoband, and graduated from it in A.H. 1365. For five to six years he rendered teaching services in Najm al-Madaris, Kalachi, etc.; and established a madrasah in Kot Azam for teaching the Holy Quran and Urdu.

He has good insight in Hadith and Fiqh. His fetwas are respected and

relied upon in Pakistan and he is reckoned amongst the distinguished ulema of Pakistan. Along with having insight in the religious sciences, he has also had deep knowledge of the modern sciences. He is very dauntless and forthright in speaking the truth. He graces the post of organiser in the Jami'at al-Ulama-e Pakistan and has been, at a time, a member of the Pakistan Constitutent Assembly. He was also chief-minister in the North West Frontier Province for some time and during his ministry he eradicated many Shara'i indecencies. He has also represented Pakistan in the Egyptian Mutamar-e A'lam-e Islami.

His academic and political services continue even today[1]. His efforts in getting the Qadiani sect constitutionally declared a non–Muslim minority have been important. At present he is the president of the Mutahadda Muhaz (United Front) of Pakistan. He commands a conspicuous position in the Pakistani politics.

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1. But these services have ceased on and from 14th October, 1980, when, at Karachi, he deid of a massive heart attack. He was already a patient of chronic diabetes but with his strong will power he went on serving and defending the religion. From Karachi his bier was taken on 15th October, by a special plane, to his residence at Multan, where he was principal and Professor of Hadith in the Madrasah Qasim al-Ulum. After funeral prayer there, it was again taken to his birth-place, Paniala, for the final funeral service and burial.

This information has been culled from an obituary notice Maulana Manzoor Naumani has written in his esteemed monthly, **Al-Furqan** (Lucknow), (the combined 10th-11th issue of Oct. - Nov., 1980) According to this obituary, Maulana Mufti Mahmud was born at Paniala, a village in Dera Ismail Khan, in a zamindar family, in Rabi al-Sani, A. H. 1337 (A. D. 1919). After having passed the Matriculation Examination from the Govt. High School, Paniala, and finishing the primary books of Grammar and Logic at home, the dominant penchant for religious education made him join the Madrasa-e Shahi at Moradabad, where he read under the instruction of Maulana Sayyid Fakhr al-Din and other teachers and completed the Daura-e Hadith in 1360/1940.

He was one of those Indian ulema who had staunchly opposed the vivisection of the country and the formation of Pakistan. As such, for a long time, he could not take any part in the Pakistani politics. Later on, however, when the atmosphere became favourable, he successfully fought three elections (1962, 1970 and 1977) to become a member of the National Assembly, and formed and headed a ministry in 1972 in the N. W. F. P. but later resigned along with his colleagues in protest against the steps taken by President Zulfiqar Ali Bhutto. A very popular public figure for his dervish-like lifestyle and a towering personality in the Pakistani politics, it was Maulana Mufti Mahmud who led the movement against Mr. Bhutto's political skulduggery that put an end to his regime.

Nearly ten months back Mufti Sahib had come to India to attend the Centenary Celebrations of the Dar al-Ulum, Deoband, his alma mater, from where he also went to visit Dar al-Ulum Nadvat al-Ulama, Lucknow, and stayed there for two, three days. May Allah have mercy on him !

For details, vide the said issues of **Al-Furqan**. **(Translator)**.

CHAPTER V

SADR MUDARRISIN (PRINCIPALS)

From its very inception the Dar al-Ulum, Deoband, has been the greatest centre of the science of Hadith and it is due to the attraction of this peculiarity that students from distant countries besides India resort to it in large numbers. On the masnad (seat) of principalship in the Dar al-Ulum there have always been appointed such ulema who, besides their knowledge and learning, particularly that of the science of Hadith, are considered peerless at the time for their asceticism and piety, and spiritual wayfaring and gnosis. Along with the exoteric sciences students derive the esoteric grace also from them.

1. HAZRAT MAULANA MUHAMMAD YAQUB NANAUTAVI

On this great post in the Dar al-Ulum it was Maulana Muhammad Yaqub Nanautavi who was appointed first of all. He had acquired the knowledge of sciences from his august father, Hazrat Maulana Mamluk Ali, and Hazrat Shah Abd al-Ghani Mujaddidi Dehelvi.

Maulana Muhammad Yaqub Nanautavi was born in Nanauta on 13th Safar, A. H. 1249. Manzoor Ahmed, Ghulam Husain and Shams al-Duha are his chronogrammatic names.

He memorised the Holy Quran in Nanauta. In Muharram, A. H. 1260, when he was eleven years old, his august father took him to Delhi. His education began with **Mizan, Munsha'ab** and **Gulistan**. He acquired all the then current sciences from his august father but the science of Hadith he completed under the instruction of Hazrat Shah Abd al-Ghani Mujaddidi. In the traditional and the rational sciences he was like his father. He had been endowed with a very nimble mind.

Maulana Mamluk Ali died in Zil–hijja, A. H. 1267/1851. Thereafter he stayed in Delhi for one year and then was appointed in Government College, Ajmer. It is stated in **Maktubat–e Yaqubi**:

"He went to Ajmer employed on Rs. 30/. At that time he was very young. On seeing him the principal of Ajmer College remarked: 'The maulavi is good but he is much too young, a teenager'. At the principal's

recommendation he was given the Deputy Collector's post but he did not accept it. Thereafter he was sent to Benares on Rs. 100/- per month. From there he was appointed on Rs. 150/- as Deputy Inspector at Saharanpur. It was here that he witnessed the event of Mutiny"[1].

During that period he stayed at Nanauta. He became relieved of responsibility by resigning from government service, and joined service in Munshi Mumtaz Ali's press at Meerut. He himself writes in **Sawanh-e Qasimi** :-

"Munshi Mumtaz Ali established a press at Meerut. He called Maulavi (Muhammad Qasim) Sahib for old friendship's sake and gave him the work of emendation. This work was nominal; his purpose was to keep Maulavi Sahib with himself. This humble self, after visiting Bareilly and Lucknow, got employed in the same press at Meerut"[2].

In 1283/1866 he (Maulana Yaqub) came to Deoband and was appointed on the post of principal. He was the first Professor of Hadith of the Dar al-Ulum. The grace of his education and training produced many distinguished ulema who shone like sun and moon on the firmament of knowledge and learning. In the brief span of 19 years 77 students acquired the prophetic sciences from him. Among them were the celebrated and matchless ulema of their time like Maulana Abd al-Haq Pur Qazvi, Maulana Abd Allah Anbahtavi, Maulana Fateh Muhammad Thanvi, Shaikh al-Hind Maulana Mahmud Hasan Deobandi, Maulana Khalil Ahmed Anbahtavi, Maulana Ahmed Hasan Amrohi, Maulana Fakhr al-Hasan Gangohi, Maulana Hakim Mansoor Ali Khan Moradabadi, Maulana Mufti Aziz al-Rahman Deobandi, Maulana Ashraf Ali Thanvi, Maulana Hafiz Muhammad Ahmed and Maulana Habib al-Rahman (Allah's mercy be on all of them !).

Looking to Maulana Muhammad Yaqub and the educational benefaction of his disciples it would be no exaggeration to say that the majority of the ulema who are in existence at present in India, Pakistan, Bangla Desh, Afghanistan and Central Asia have mostly feasted at this very table of knowledge. As regards his circle of teaching it is stated in **Ashraf al-Sawanh** that

"Hazrat Maulana Muhammad Yaqub (Allah's mercy be on him !) who, besides being an expert in every subject, was also a very great master of

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1. **Maktubat-e Yaqubi**, p. 5, Pub. : Thana Bhavan, 1929
2. **Sawanh-e Qasimi**, pp. 20 - 21.

hidden knowledge and a consummate Shaikh. Hazrat Maulana Ashraf Ali Thanvi has acquired very great graces and blessings (**barakat**) from the lauded Maulana and has picked up the uncommon and strange sciences mostly from him only; and he used to describe most of the Maulana's statements, states, spiritual facts and knowledge with great delectation, and often used to say : 'Rather than being a circle of teaching, it used to be a circle of **tawwajuh** ('confrontation' : a technique of contemplation in which one's being is concentrated on someone). The condition used to be such that while giving a lesson of Tafsir and explaining the meaning of verses, tears used to roll down torentially from the eyes[1]."

Hazrat Maulana Muhammad Yaqub had traversed the stages of the Sufi way (**suluk**) and the mystical intuitive knowledge (**marifat**) under the guidance of Hazrat Haji Imadad Allah Mahajir-e Makki. He often used to be in a state of absorption (**jazb**) and intoxication (**kaif**). He had absolutely no attention towards worldly concerns. The letters he has written to a proselyte of his, Munshi Muhammad Qasim Nayanagri, are an album of **suluk** and **marifat** and a manual of sufistic realities; they are a comprehensive guide book for the **salik** (pilgrim on the way). It is the opinion of this writer's learned friend, Muhammad Ayyub Qadri, that **Maktubat-e Yaqubi** seem to be an abridged Urdu edition of the letters of the famous Shaikh of the Chishtiyya order, Makhdoom Jehangir Ashraf Semnani (d. 808/1405). The purport of these letters is conformance to the Sunnah and submission to Allah[2]".

Although there was domination of power (**jalal**) and absorption (**jazb**) in his disposition and the condition of its awe and effect was such that people used to have a feeling of consternation in talking with him, he used to behave with all and sundry with great affability and condescension. As was the case with his elders, there was great independence in his nature which can be estimated from this event that once a gentleman who had great influence over his temperament said to him : "It is an earnest wish of such and such a Nawab Sahib that once you condescend to go to his place". The Maulana said : "We have heard that any maulavi who goes to the place of that Nawab Sahib, the latter gives him one hundred rupees. Since he is himself calling us, he may perhaps give us two hundred rupees. But for how many days will these hundred or two hundred suffice us ? By going there we will not smirch the reputation of maulaviism"[3].

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1 **Ashraf al-Sawanh** vol. i, p. 33, Pub. : Kutub Khana Ashrafiya, Delhi.

2. **Maulana Ahmed Hasan Nanautavi**, p. 197.

3. **Arwah-e Salasa**, between anecdotes 439 and 440

The preface-writer of the **Maktubat-e Yaqubi**, Hakim Amir Ahmed Ishrati, writes :-

"Hundreds of his pupils and proselytes and pupils of his pupils are present in the cities of India, Kabul and Bukhara, etc. He is skilled both in the rational and the traditional sciences. Besides being a great scholar and divine he was also a salik and **majzoob** (an enraptured one); and even as he was a spiritual physician, he used to treat external (physical) ailments also.

"He was very well-mannered, well-behaved, well-conditioned, well-toned and well-spoken. He was a great master of accomplishment and mystical visions. He prophesied many things some of which have already occured and some are being awaited to happen"[1].

Wonderful accounts of the Maulana's apocalyptic powers have been heard. Once the topic was broached in the Chhatta Mosque that the English had achieved such powerful sway over India that it was no more easy to disroot them. The Maulana was present in this majlis. Started, he said : "At night it will be their rule and in the day of those — India will be overturned like a row-mat without war".

Who can say that it did not happen like this between the night of 14th — 15th August, 1947 ?

Another incident has been recorded in the **Arwah-e Salasa** with the narration of a man who was himself present at that time. He has stated that in those days a function for the coronation of Queen Victoria was held. Hazrat Maulana Yaqub Sahib was residing in Delhi and often used to remain absent (from home) during day. The narrator says that he himself asked him : "Where do you remain absent"? He replied : "I have been ordered that in the vicinity of Delhi at whichever place I happen to step, it would be populated, and so I patrol around the city so that the desolate places may be re-populated". The narrator's statement is that all the places he had patrolled are being rehabilitated as New Delhi[2].

He went on pilgrimage (to Mecca) twice. The first hajj he performed in 1277/1860, in the company of Maulana Muhammad Qasim (may his secret be sanctified !). Maulana Muzaffar Husain Kandhlavi and Haji

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1. **Arwah-e Salasa**, between anecdotes 439 - 440.
2. **Arwah-e Salasa**, anecdote no. 347

Muhammad Abid Deobandi were also with them. This journey was made **en route** Punjab and Sind. He has himself written a detailed memorandum of this journey in his **Bayaz-e Yaqubi**. For the second hajj he went in 1294/1877. This time also there was a large company of the ulema. Besides Hazrat Maulana Nanautavi, Hazrat Maulana Gangohi, Maulana Muhammad Mazhar Nanautavi, Maulana Muhammad Munir Nanautavi, Maulana Hakim Zia al-Din Rampuri, Shaikh al-Hind Maulana Mahmud Hasan Deobandi, etc. there were nearly one hundred men in this holy caravan[1].

Maulavi Jamal al-Din[2], Madar al-Miham (prime minister), Bhopal State, was a pupil of Hazrat Maulana Mamluk Ali. On account of this connection he invited Maulana Muhammad Yaqub on a large salary to Bhopal but the Maulana, despite his meagre pay at the Dar al-Ulum, did not like to sever his connection with it and instead sent his sister's son, Maulana Khalil Akhtar Anbahtavi, to Bhopal.

Maulana Muhammad Yaqub had a taste for versification and poetry. His non de plume was **Gumnam**. During his student days in Delhi he had seen the peerless poets of the time like Ghalib, Momin, Zauq, Sehbai and Azurda, and his ears were acquainted with the resounding furore of their poetical symposiums. In a letter to his proselyte, Munshi Muhammad Qasim Nayanagri, he has counselled him to read the poetical compositions of Dard, Sauda and Zauq as there is painfulness and effectiveness in them. The Maulana's poetical compositions in Persian and Urdu have been recorded in **Bayaz-e Yaqubi**. Besides mastery of composition, pathos, touchingness and power of affecting are also found in them.

In authorial works three treatises have been left by him. Though **Sawanh-e Qasimi** is a very brief biography, it is very valuable in respect of language and expression, and events and chronicles.

His second collection is entitled **Muktubat-e Yaqubi**, which consists of 64 letters. These letters had been written in answer to queries, describing the solution of the difficulties of the mystic path, religio-legal propositions, and the **modus operandi** of the mystical path and system.

The third **collectanea** is **Bayaz-e Yaqubi** : it consists of the chronicles of the pilgrimage-journey, chains of authorities of the tomes of Hadith, poems, devotional exercises, etc., containing some medical (**tibbi**) recipes at the end. Hazrat Maulana Ashraf Ali Thanvi has written marginal

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1. **Muktubat-e Yaqubi**, p. 153
2. Maulavi Jamal al-Din (b. 1216/1801) was a native of Kotana village near Delhi. Having acquired education from Shah Abd al-Aziz Dehlavi and Shah Rafi al-Din, he became prime-minister in the erstwhile Bhopal state. He cherished special faith in Shah Wali Allah Dehlavi and got several of his books published amongst which **Hujjatillahil Baligha** and

notes wherever necessary on both these collections.

A few days prior to his demise he had gone to his native-place, Nanauta; there he died on 3rd Rabi al-Awwal, A. H. 1302/1884, of cholera.

It is stated in a note in the **Muktubat-e Yaqubi** :—

"On Saturday night, Ist Rabi al-Awwal, A. H. 1302, Maulavi Muhammad Yaqub Sahib (Allah's mercy be on him !) was suddenly, soon after having finished the Isha Prayer, involved in cholera. He fainted. He passed away from this mortal world at about 1-oo a. m. on the night of Monday. His noble grave is situated at Nanauta, in the northern direction, near the road to Saharanpur, in the new garden that has been cultivated by Mo'een al-Din. 'We belong to Allah and unto Him is the retreat' ! This is a soul-crushing event"[1].

The chronicles of his life are met with here and there in **Maktubat-e Yaqubi** and **Arwah-e Salasa**.

2. HAZRAT MAULANA SAYYID AHMED DEHELVI

The lauded Maulana was one of the most glorious ulema. Besides the traditional sciences, he was considered a leading authority in noetics; in the science of mathematics and astronomy particularly his fame had reached Europe. Hazrat Maulana Muhammad Qasim used to say : "The Beneficent Lord has endowed Maulavi Sayyid Ahmed with such ability in and affinity with the mathematical sciences that the inventors of these sciences too perhaps had had this much only".

In the third year of the establishment of the Dar al-Ulum, 1285/1868, he was invited as a second teacher. After Hazrat Maulana Muhammad Yaqub's death, he was appointed on the post of principal in which capacity he worked for six years. During this brief period 28 students completed the Daura-e Hadith under his instruction. During his tenure of principalship he went for hajj in A. H. 1305.

Having resigned from the Dar al-Ulum in 1307/1885, he went to Bhopal and died there (after some time).

(Footnote from the previous page continued)

Izalatal-Khifa are important. In his own book entitled **Kaukab-e Durri** he has given urdu meanings of difficult Quranic words. His daughter Zakkia Begum was Nawab Siddiq Hasan Khan's first wife. Nawab Ali Hasan Khan and Nawab Nur al-Hasan Khan were her sons. He died in 1299/1881 (**Ma'asir-e Siddiqi** and Mau. Khalid Ansari Bhopali's letter to this author).

1. **Maktubat-e Yaqubi**, p. 153.

Maulana Sayyid Ahmed Dehelvi owed allegiance to Hazrat Nanautavi. Hazrat Thanvi writes in the margin of his masnavi **Zer-o Bum** — "Janab Maulana (Sayyid Ahmed) commanded exceptional skill particularly in the science of mathematics; his consummate expertise in these sciences was well-known and famous"[1].

The paraphrastic translation of the couplets on which the said marginal note has been written is as follows :—

"Secondly, the wayfarer of the path of the Prophet is Maulavi Sayyid Ahmed Dehelvi.

If I put into writing the worth of his **geist**, it will not be over and hundreds of pens will have broken.

He is the seal of noetics and the science of philosophy, as also of mathematics and other difficult sciences.

He is virtuous and pious, short-spoken, clement, as well as generous and liberal and bountiful."

It is a pity that details of Maulana Sayyid Ahmed's life could not be found.

3. HAZRAT SHAIKH AL-HIND MAULANA MAHMUD HASAN

Hazrat Shaikh al-Hind was the first-ever pupil in the Dar al-Ulum. It is about him that it has been said that the student who first of all opened the book before the teacher, it was Mahmud. The Shaikh al-Hind was born in 1268/1851 at Bareilly where his august father, Maulana Zulfiqar Ali, was attached to the government education department. Primary education he acquired from his uncle, Maulana Mehtab Ali, who was a famous divine. While he was reading **Qaduri** and **Sharh-e Tehzib**, the Dar al-Ulum came to be established, and he entered it. After completing the course of the Dar al-Ulum in A. H. 1286, he lived in attendance on Hazrat Nanautavi and acquired the science of Hadith. Thereafter he studied certain higher books of different sciences under the instruction of his august father; and in 1290/1873, he received the "turban of proficiency"[2] at the auspicious hands of Hazrat Nanautavi. During his student career

1. With ref. to **Al-Qasim Dar al-Ulum No.** Muharram, A. H. 1347, pp. 19 - 20.
2. **Rudad-e Dar al-Ulum**, A. H. 1290, p. 10.

itself he was counted amongst the distinguished pupils of Hazrat Nanautavi, who used to show special affection to him. As such, in view of his high academic and mental capacities, the elders' choice fell upon him for the teachership in the Dar al-Ulum, and, in 1291/1874, he was appointed as the fourth teacher from which post he gradually progressed and got promoted to the post of the principal in 1308/1890.

Like his external knowledge and learning his interior was also rich. In 1294/1877, he acquired the honour of performing the hajj in the company of his revered teacher Hazrat Nanautavi. In the holy Mecca he also received the honour of vowing allegiance to Hazrat Haji Imdad Allah (may his secret be sanctified !). A big caravan of ulema had been formed in this pilgrimage-journey in which, besides Hazrat Nanautavi, pre-eminent ulema like Hazrat Maulana Rasheed Ahmed Gangohi, Hazrat Maulana Muhammad Yaqub Nanautavi, Hazrat Maulana Muhammad Mazhar Nanautavi, Maulana Muhammad Munir Nanautavi, Hakim Zia al-Din Rampuri and Maulana Ahmed Hasan Kanpuri were in the company. Totally there were nearly one hundred men in the caravan. The Shaikh al-Hind had also had khilafat from Hazrat Haji Imdad Allah Mahajir-e Makki. The salary of the principal in those days in the Dar al-Ulum was Rs. 75/- but he never took more than Rs. 50/-; the remaining Rs. 25/- he used to contribute to the fund of the Dar al-Ulum. Due to his great academic personality the number of students had gone up from 200 to 600. During his tenure 860 students completed the course of Hadith. The Shaikh al-Hind's educational grace prepared a group of famous and illustrious ulema like Hazrat Maulana Sayyid Muhammad Anwar Shah Kashmiri, Maulana Ubayd Allah Sindhi, Maulana Mansoor Ansari, Hazrat Maulana Husain Ahmed Madani, Maulana Mufti Kifayat Allah Dehelvi, Maulana Shabbir Ahmed Usmani, Hazrat Maulana Sayyid Asghar Husain Deobandi, Maulana Sayyid Fakhr al-Din Ahmed, Maulana Muhammad Izaz Ali Amrohi, Maulana Muhammad Ibrahim Balliavi and Maulana Sayyid Manazir Ahsan Gilani (may Allah have mercy on all of them !).

As regards the Shaikh al-Hind's circle of teaching and its peculiarities, Maulana Mian Asghar Husain has stated :—

"Seeing his circle of teaching, the circle of hadith of the pious ancestors and great traditionists used to come before the eyes. The Quran and Hadith were on his tongue and the practical methods **(mazahib)** of the four Imams he had by heart, and the statements of the Companions and Followers **(Tabi'in)**, jurisconsults and mujtahids were

safe in his memory. While lecturing neither the veins of his neck swelled nor did the mouth foam, nor he would make his lecture obtuse and incomprehensible by the use of abstruse words. He would use such light and easy words in idiomatic Urdu and speak with such fluency and fervour that it would seem as if a river was overflowing. It is no hyperbole. Thousands of those who had seen him are present (to testify) that the same man of spare frame, unassuming, skeletal, frail man of God who looked an ordinary, meek student in the rows of prayer, used to appear on the seat of teaching while lecturing as if he was a lion of God who was proclaiming truth with all the force and grandeur at his command. There was no hoarse high-pitch in his tone but intelligible, audible voice easily reached up to the door of the madrasah. There was not a scintilla of pretence and affectation in his tone but God Most High had endowed his speech with effect and his talk used to be cogent so that the hearer would rise up after being convinced that what he was saying was true.

"Many talented, intelligent and shrewd students who, after having attended upon and deriving benefit from different teachers, used to come to Hazrat Maulana's presence, and, on getting satisfactory answers to the searchings of their hearts and hearing the imports and lofty topics of the Quranic verses and the prophetic hadiths, would bow their head in submission and admit that no other person had such knowledge and such a research scholar was not there in the world.

"In open questions he used to describe the practical methods (**mazahib**) of the three Imams (Allah's mercy be on them !), rather of other mujtahids also and used to quote arguments also briefly, but when Imam Abu Hanifa's turn came, there used to appear expansion in Maulana's heart, liveliness on his face, fluency in his speech and fervency in his tone. He would go on stating argument after argument, witness after witness, and context after context; there would be no pause in speech and he would give preference to the great Imam's **mazhab** in such a way that the right-minded and the just would rock with admiration. Presenting corner and far-fetched hadiths of different topics he would prove the purport thereof in such a way that it would sink into the heart and the audience's heart would bear testimony and would see with their eyes that he was right.

"Inspite of all this the respect and reverence to the Imams of Islam and admission of their accomplishments had become an inseparable part of his teachings. He would himself lecture in such a manner and

would clearly instil that all the practical methods of the mujtahid–Imams are true, reasoned through and ratified by the Book and the Sunnah, that to find fault with them is the cause of misfortune and rudeness towards them is the cause of loss.

"He had had a special attachment to Imam Bukhari amongst the traditionists and to the great Imam amongst the mujtahid–Imams"[1].

Maulana Ubayd Allah Sindhi writes "I read Maulana Muhammad Qasim's **Hujjat al–Islam** under the instruction of Hazrat Shaikh al–Hind. Sometimes, while reading the book, I used to feel as if knowledge and faith (iman) were descending upon my heart from on high"[2]

THE BEGINNING OF THE STRUGGLE FOR THE INDEPENDENCE OF INDIA

The First World War had not begun yet but its portents had begun to appear. The British Government had begun a cold war against the Ottoman empire and day by day the situation was growing more and more delicate, so much so that the dreadful flame of war blazed up in 1914/1333. This was a period of great restlessness and anxiety for the Shaikh al-Hind. The ideal of the Indian National Congress till then had not proceeded beyond the demanding of rights. Such were the circumstances that compelled the Shaikh al-Hind to launch a revolutionary movement; he prepared a plan to overthrow the British Government through an armed revolution. As you proceed further it will be known that it was a very well-organised plan.

The period of 1330/1911 was a very calamitous period for the world of Islam. The European powers had decided through a secret pact to make a short work of the Turkish empire. The implementation of this pact began with Italy's invasion on Tripoli which was then a part of Turkish territory; France usurped Morocco and the Christian states of Balkan began a series of attack upon the Turks. It was wholly British politics that was working behind the scene. These events were very disquieting for every sympathetic Muslim. The way the English and other European nations were up in arms and at war with the Turks and had resolved to obliterate them from existence, had extremely provoked the Muslims' sentiments, and as such anglophobia was on the increase. At this time great ferment

1. **Hayat-e Shaikh al-Hind**, pp 23-25
2. **Shah Wali Allah Awr Unki Siyasi Tehrik**, p. 266.

and frenzy were prevalent among the Indian Muslims. The Muslims of the whole world used to consider the Ottoman caliphate as the bulwark of Islam and they used to look upon it with respect and reverence. Its monarchs were called with the titles of **Khalifat al-Muslimin** ('the Muslims' Caliph') and **Khadim al-Harmayn al-Sharifayn** ('the Servant of the Holy Sanctuaries').

During this time the Shaikh al-Hind had prepared a plan on a large scale to finish off the English paramount power in India through an armed revolution for which he had chalked out a well-organized programme. A large group of his disciples and colleagues who had fanned out in India and abroad was striving ardently and with temerity to put into action his prepared plan. From amongst his disciples, Maulana Ubayd Allah Sindhi, Maulana Muhammad Mian Mansoor Ansari and many other disciples were participating, having devoted all their lives to implement the Shaikh al-Hind's political and revolutionary programme. It was a very organized movement which made the atmosphere in the whole of India favourable for future freedom. This work had been started at two fronts, one inside the country and the other outside; preparation for an armed struggle was going on at both the fronts.

The general idea prevalent then was that it was not possible to eject the English from India without might, and since weapons had been seized from the Indians, it was thought necessary to obtain foreign help and assistance in the supply of arms and soldiers to make the war of independence. In this connection the Shaikh al-Hind first of all looked at Afghanistan; the borders of India and Afghanistan touching each other, it was easiest to get help and weapons from there. Along with this help could also be taken from the free tribes inhabiting the border of India, and hence the free territory of Yaghistan had been made the centre for the soldiers.

The Shaikh al-Hind established rapport with those ulema of the North West Frontier Province who had been students in the Dar al-Ulum. The plan was to spread a network against the English from Afghanistan to India and then, at an opportune time, the united and organized might of India and the free tribes was to launch an attack upon British India and, on the other hand, a war of independence was to be started in the whole country. It was his belief that it would be such a situation which the English would not be able to face.

Since it was necessary to take help of foreign governments also in freeing India, he ordered Maulana Ubayd Allah Sindhi to go on a special

mission to Kabul, sent Maulana Muhammad Mian Mansoor Ansari to inculcate jihad in the free tribes, and himself embarked on a journey to Hejaz to obtain help from the Turks. The English meanwhile were at war with Germany. The synopsis of the details given officially regarding the movement of "the Silken Letters" in para 164 of the report of the Rowlatt[1] Committee is as follows :—

"The events of Silken Letters were discovered in August 1916/1344. This was a plan that had been proposed in India with the idea that disturbance be created on the north-western border on the one hand and, on the other, bolstering it up with the uprising of the Indian Muslims, the British Government be put to an end. To put this proposal into shape a man named Maulavi Ubayd Allah crossed the north-western border in August, 1915/1333, with three of his companions. Ubayd Allah was formerly a Sikh who had later on become a Muslim. He acquired religious education in Deoband. The greatest personality among those people whom Ubayd Allah had influenced was that of Maulana Mahmud Hasan who had been a principal of this institution for a long time. Ubayd Allah wanted to start a universal Islamic movement against the British in India through the graduate ulema of Deoband. Secret meetings used to be held at Maulana Mahmud Hasan's house. It is said that some men of the north-west border also used to participate in them. On September 8, 1915/1333, Maulana Mahmud Hasan left India and reached Hejaz. The important objective of both Ubayd Allah and Maulana Mahmud Hasan was to simultaneously cause an aggression on India from outside and stir rebellion in India itself. Ubayd Allah and his friends first contacted the fanatical India party of fighters (**mujahidin**) and then they reached Kabul. There Ubayd Allah met the Turk-German Mission. After some days his Deobandi friend, Muhammad Mian also joined him. This man had gone to Hejaz along with Maulana Mahmud Hasan from where he had come back in 1916/1334, having obtained a proclamation of jihad which Maulana Mahmud Hasan had taken from the Turkish commander-in-chief of Hejaz, Ghalib Pasha. This document is known as "Ghalib Nama". Muhammad Mian distributed its photo-copies on the way in India and among the frontier tribes.

"Ubayd Allah and his companions had prepared a plan of a provisional government at the dissolution of the British government. According

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1. Seeing the tendency of general political unrest in India, the British Government had appointed an enquiry committee in 1917/1336, headed by an English Judge named Rowlatt by whose name it had come to be known as Rowlatt Committee. This committee had sought out many secret organizations. (**Tarikh-e Hind** by Hashimi Faridabadi, p. 434).

to this plan, a man named Mahendra Pratap[1] was to be the president. This man was an ardent Hindu of a respectable family. In the end of 1914/1332 he had been given a passport to go to Switzerland, Italy, France, etc. He went straight to Geneva and there he met the notorious Hardayal[2], who introduced him to the German consul. From there he came to Germany and was sent on a special mission to Kabul. Ubayd Allah himself wanted to be the home-minister of India and Barkat Allah[3] to be the prime-minister. Barkat Allah was a friend of Krishna Verma and a member of the American Ghadr Party.

"In the beginning of 1916/1334 the members of the German Mission having failed in achieving their objective went away from Afghanistan[4]

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1. Raja Mahendra Pratap was a nobleman of Mathura district. In 1914/1333 he left India and went to Switzerland and joined the Ghadr Party in America. During World War I he had also accompanied the German and Turk members of the mission that had been sent to Afghanistan from Germany. It was Raja Mahendra Pratap who, in his capacity as the head of the Provisional Government, had signed those letters that had been sent during his stay in Kabul on behalf of the Provisional Government to the governor of Russain Turkestan and the Czar of Russia, requesting both the governments to part company with the British and help oust the English from India. (**Naqsh-e Hayat**, vol. ii, p. 211, 242)

Raja Mahendra Pratap, a little before India won freedom, had retired from political life and come back to India. He is still alive and is living in Dehradun. According to his own statement, he had been appointed president till Congress formed a government. In this Provisional Government, Maulavi Barkat Allah had been made prime-minister and Maulana Sindhi, home minister. (**My Life Story**, p. 51).

Among those liberty-loving Indians who, sitting in America and Europe, had started efforts for freedom, Lala Hardayal's Ghadr Party has achieved great fame.

Maulavi Barkat Allah had received education in Bhopal. Originally he was a resident of Fatehpur but he used to call himself Bhopali. He was, as if, a hafiz of the Holy Quran and the **Sihah Sitta**. He had also read English upto the matriculation class. In his enthusiasm for **tabligh** (preaching) he first went to England and from there to America and for some time served as Professor of Urdu in the Tokyo University. Along with the preaching of Islam at every place he used to strive for the organization of the Muslims and the freedom of the country. Amir Habib Allah Khan (of Afghanistan) had insistently stayed him with himself, but after some time he went to Russia. Lenin used to respect him much.

From Russia he went to Germany, France and Switzerland and in the end died at California

(**Sarguzisht-e Mujahidin-e Islam** by Ghulam Rasul Mehr, p. 513)

4. The failure of the German Mission in Afghanistan delayed the freedom of India by a quarter century. The ruler of Afghanistan, Amir Habib Allah Khan had told the German Mission that for launching an invasion on India from Afghanistan it was necessary that there should be first a pact with the Indian National Congress for which a leader like Maulana Muhammad Ali or Pandit Motilal Nehru from amongst the Indian leaders should come to Kabul. But the German Mission could not succeed in giving such an assurance to Afghanistan.

For details, vide **Tarikh-e Deoband**, pp. 222 to 242; and **Mushahidat-e Kabul wa Yaghistan** with ref. to Mehr's **Sarguzisht-e Mujahidin-e Islam**, p. 515.

but the Indian members stayed behind. On behalf of the provisional government they sent letters to the governer of Russian Turkestan and the Czar of Russia, requesting them to part company with Britain and to extend help in putting an end to the British rule in India. These letters bore Raja Mahendra Pratap's signature. The letter to the Czar of Russia had been written on a gold tablet. The provisional governement had also made a suggestion to establish connection with the Turkish government. To achieve this end Ubayd Allah wrote a letter on July 9, 1916/1334 to Maulana Mahmud Hasan. Along with it there was a letter from Muhammad Mian Ansari in which there was a mention of the dissemination of the **Ghalib Nama** and the proposal for the establishment of a provisional government and an army under the name "Hizb Allah". It had been suggested to mobilise this army from India. The function of the provisional government was to establish unity with the Islamic government. Maulana Mahmud Hasan had been requested to convey all these events to the Ottoman government. These letters have been written on yellow silk"[1].

"There was a complete and arranged outline of the Hizb Allah in Ubayd Allah's letter. The centre of this army was to be established at Madina. Maulana Mahmud Hasan himself had to be its commander-in-chief. Secondary centres under local commanders were to be established at Constantinople, Tehran and Kabul. Ubayd Allah was to be the commander at Kabul. The names of three patrons, twelve generals and several high military officers are given in this list. These "Silken Letters" have come into the hands of the British government. On account of the informations given in these letters some precautions were considered necessary. In 1916/1335 Maulana Mahmud Hasan and four of his companions were apprehended by the British government. They are at present war prisoners under British surveillance; the signatory of the **Ghalib Nama,** Ghalib Pasha is also a war prisoner. He has confessed that he has signed the letter which Mahmud Hasan's Party had put before him"[2].

The Shaikh al-Hind, in order to make his scheme successful, despite his old age, undertook a journey to Hejaz in 1333/1915. Meeting the Turkish governor of that region, Ghalib Pasha, and Anwar Pasha, the then minister of war of Turkey, he settled certain important matters. From Hejaz, via Baghdad and Baluchistan, he wanted to reach the independent

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1. It is on account of these letters that the Shaikh al-Hind's movement has been named "Silken Letters".

2. Maulana Ubayd Allah Sindhi's **Zati Diary**, pp 53, 60, with ref. to **Naqsh-e Hayat**, vol. ii, pp. 238-244

tribes of the Frontier when suddenly, during the Great War, Sherif Husain, the ruler of Mecca, at the instance of the English officials, apprehended him and handed him over to them. This arrest along with his companions took place on 23rd Safar, A. H. 1335. Along with the Shaikh al-Hind, Maulana Husain Ahmed Madani, Maulana Ozair Gul, Hakim Nusrat Husain and Maulavi Waheed Ahmed were also arrested. From the holy Mecca they were taken to Jeddah where they were kept in detention for nearly a month. On 18th Rabi al-Awwal, A. H. 1335/January 12, 1917, they were taken on board a ship to Suez, and then from there to Malta, which was then considered the safest place in the British empire for the prisoners of war. Statements were taken from the Shaikh al-Hind and his companions. Among the questions put to them during the course of recording their statements, the following three were important :—

(1) What was the purpose of your meeting Ghalib Pasha and other Turkish ministers in Madina ?

(2) Why have you evaded signing the fetwa anathematizing (**takfeer**) the Turks ?

(3) The details of Maulana Ubayd Allah Sindhi's political activities in Afghanistan were asked.

On this side enquiries were made from the Shaikh al-Hind's colleagues in India. In short, this chain of enquiries continued from Zi-qa'da, A. H. 1334 (September, 1916) for over a year; complete details of which are given in **Safar Nama-e Asir-e Malta** and **Naqsh-e Hayat**. He was kept in detention at Malta along with his companions for three and a quarter years. After the war was over he got the permission to return to India and on 20th Ramazan al-Mubarak, A. H. 1338/1920, he stepped on the shore of Bombay. After reaching Deoband he first of all went to the Dar al-Ulum and then went home.

As soon as he reached India, he joined the Khilafat Movement. He issued a fetwa of Non-cooperation against the British Government which engendered great agitation in the country. After the discovery of the Shaikh al-Hind's project, although the movement of the Silken Letters had apprently died down to all intents and purposes, his passion for liberty had not admitted any diminution. On his reaching India the British government, through various means, tried to incline him to withdraw from politics but he rejected all their means. Disembarking from the ship at Bombay he met the late Maulana Shaukat Ali and other members of the

Khilafat Committee. Maulana Abd al-Bari Farangimahali from Lucknow and Gandhiji from Ahmedabad came and met him in Bombay. Talks were held with other leaders also[1]. The Shaikh al-Hind, with the Khilafat Committee and the Jami'at al-Ulama-e Hind, joined the movement for the freedom of the native land and thus the scheme of an armed rebellion for the independence of India came to an end.

The preface-writer of Maulana Ubayd Allah Sindhi's **Zati Diary** (Personal Diary) has written that

"the Shaikhal-Hind's party had had the same position in the First World War which Azad Hind Fauj and Azad Hukumat-e Hind have had during the course of the Second World War. Even as the present activities after the war are in fact the developed form of the rebellious struggle during the course of the war, the politicial struggle of the Khilafat Movement (from 1919/1338 to 1922/1341) was also a developed form of the activities of the Shaikh al-Hind's party and his colleagues. If Subhash Chandra Bose bears the palm for the activities of the Azad Hind, the centre of activities after the First World War was the Shaikh al-Hind himself. His political activities began from 1905/1323 and were a part of that programme which Maulana Ubayd Allah Sindhi remembers as Shah Wali Allah's political movement"[2].

During the First World War, after the defeat of the Ottoman Caliphate, the Khilafat Movement started in India with great vigour and vehemence; this was in fact the beginning of an organized effort on a great scale for the freedom of the country before which the country-wide politics of the Indian National Congress had been eclipsed. At that time Gandhiji gave

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1. Sir Raheem Bakhsh who was in those days an eminent personality was especially influential in the circle of seminaries. At the instance of the British officials he was also present at the shore of Bombay to welcome him. He tried in different ways to persuade the Shaikh al-Hind to keep aloof from politics but the latter refused emphatically to do so.

Maulavi Sir Raheem Bakhsh belonged to a Rajput zamindar family of Thaska Miran, Dist. Karnal. In the beginning of his career he was hostel-superintendent in the Lahore Chiefs' College and a tutor of the students. Children of the rulers of princely states used to read in this college. Then he was appointed president of the Council of Regency in the Bhawalpur State. He was a virtuous, religious and orthodox Muslim. He had had the connection of allegiance with Maulana Rasheed Ahmed Gangohi. Several religious reforms were enforced in Bhawalpur through him. For a long time he was a patron of Mazahir-e Ulum, Saharanpur. He was also connected with Dar al-Ulum, Deoband, and was also a supporter of the movement for Dar al-Ulum Nadvat al-Ulama, Lucknow. He died at the age of 76 years, on 3rd Muharram, A.H. 1354/1935.

2. **Dibacha Zati Diary** of Maulana Ubayd Allah Sindhi.

proof of his extraordinary political statesmanship and farsightedness. Sensing the delicacy of the grave conditions of the situation, he joined the Indian National Congress with the Khilafat Committee as a result of which the national movement of India became so strong and vigorous that it became difficult for the English rulers to sustain India. The effect of this joint and united struggle was that India covered the stages of freedom very speedily and within the period of 27 years only the country became free.

To overlook or ignore this important turn in the histoy of the struggle for the independence of India is not just. Had Gandhiji not joined Congress and the Khilafat Commitee at that time, it would not have been easy at all for India to cover the stage of freedom so quickly.

When the Shaikh al–Hind, after his arrivial in India, joined the Khilafat Movement and issued a fetwa for non–cooperation with the British, it produced such stir and excitement in the country that the people became intent upon closing down even the Muslim University, Aligarh. The Shaikh al-Hind was very ill at the time and yet he went to Aligarh in this state of illness and inaugurated the Jamia-e Millia-e Islamia (which later on shifted to Delhi) on October 29, 1920 (16th Safar, A.H. 1339) in the Jame Masjid of Aligarh. The significant political address he delivered on this occasion would always remain memorable in the political history of India.

A remarkable exploit of the Shaikh al-Hind is this that through his efforts Aligarh and Deoband began to be seen on one platform and the distance between the two was very much reduced. In short, besides knowledge and learning and asceticism and piety, he had had consummate skill in politics and statesmanship also. Although after his return from Malta his health had deteriorated and the physical faculties had weakened due to old age, he vehemently participated in political works. The disposition could not bear this heavy stress and strain and meanwhile he undertook the journey to Aligarh. After returning from there when his condition became alarming, he was taken to Delhi to be treated by Dr. Mukhtar Ahmed Ansari. Hakim Ajmal Khan was also participating in treating him, but the promised hour had come; he departed to the eternal realm on 18th Rabi al-Awwal, A.H. 1339 (November 30, 1920).

The bier was brought to Deoband and next day this treasure of learning and accomplishments was concealed, near Hazrat Nanautavi's auspicious grave, from the eyes of the world.

Besides innumerable divines and scholars amongst his disciples, the

Urdu translation of the Holy Quran, **Idalla–e Kamila, Izah al–Idalla, Ahsan al–Qura, Jahd al–Maqal, Al–Abwab wal–Tarajum**, various fetwas and political addresses are his authorial remains.

Biographical details regarding him are found in the following books :—

(1) **Hayat–e Shaikh al–Hind** by Maulana Mian Asghar Husain Deobandi.

(2) **Naqsh–e Hayat** by Maulana Sayyid Husain Ahmed Madani.

(3) **Asir–e Malta** by Maulana Sayyid Husain Ahmed Madani.

(4) **Tazkira–e Shaikh al-Hind** by Maulana Aziz al-Rahman Bijnori.

(5) **Tehrik-e Shaikh al-Hind** by Maulana Sayyid Muhammad Mian.

A BASELESS CHARGE

Some people have accused the management of the Dar al-Ulum for the arrest of the Shaikh al-Hind. They have stated that this movement of the Shaikh al-Hind was very clandestine and secret, unknown to anyone save some particular persons. The British Government came to know of the confidential secrets of the movement through the management and consequently the arrest was made. To make a review of the reasons for arrest and to reach the right conclusion it is necessary to study closely the events that befell in connection with the arrest so that the reality of the incident may be known.

In view of the circumstances that led to the Shaikh al-Hind's arrest it is difficult to believe the authenticity of this charge. It is stated in the report of the Rowlatt Committee which is an important official document on this arrest that "this conspiracy was discovered in August, 1916"[1].

What deserves pondering here is that August, 1916 (Shawwal, 1334) is that period when the Shaikh al-Hind was staying in Hejaz and exactly one year before, in August, 1915, he had already left for hajj and after hajj was busy in implementing his political project. To instigate the independent tribes of the Frontier to make war against the English that famous persuasive letter had already been caused to be written by Ghalib Pasha, the Turkish governor of Hejaz. After having acquired this letter which is known as "Ghalib Nama" in the history of India, the Shaikh al-Hind was himself preparting to reach the independent tribes when he was

1. For details, see **Naqsh-e Hayat**, vol. ii, P 238

suddenly apprehended along with his companions in Mecca. All these details have been derived from Maulana Husain Ahmed Madani's autobiography entitled **Naqsh-e Hayat**.

In **Hayat-e Shaikh al-Hind**, which is a compilation of Maulana Mian Asghar Husain and has been written in Rajab, 1339, three, four months after the Shaikh al–Hind's demise (on 18th Rabi al-Awwal, 1339), Mian Sahib says :—

"that at the time of the Shaikh al–Hind's pilgrimage - journey the Government did not entertain any suspicion regarding his behaviour. His pilgrimage - journey was thought to be a religious hajj - journey. This is the reason that till his departure and, after reaching Bombay, till the sailing of the ship, no extraordinary investigation was made on behalf of the Government nor came the turn for any special interrogation. At the time of obtaining the passport in Bombay Hazrat and his companions were not riddled much with enquiries and questioning; rather, after enquiring the routine matters they were given the passport"[1].

Maulana Madani writes in **Naqsh-e Hayat** that it had become well-known among the common people that Maulana (Shaikh al–Hind) was migrating from Deoband and now would pass life permanently in the holy cities; and since the late Maulana had distributed his property among the heirs according to the Shara'i law, this had further bolstered up the people's thinking. Maulana had made arrangements for household expenses also for a long time[2].

From this specific difference of the event of journey it becomes clear that the British Government was not aware till the Shaikh al–Hind's journey to Hejaz of his political movement; or at least it did not have any positive proof with it on the basis of which it could institute any legal proceedings. If the British government had come to know of the Shaikh al–Hind's movement through the management of the Dar al-Ulum, as it has been alleged by certain circles, then it is evident that the government should have received this intelligence prior to the pilgrimage -journey and the process of investigation should have started from that very time, but this (allegation) is refuted by that policy of the British officials which they adopted a year later. It is stated in the **Naqsh-e Hayat** that the process of investigation in India continued from Zi-qa'da,

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1. **Hayat-e Shaikh al–Hind**, pp. 31 - 32
2. **Naqsh-e Hayat**, vol. ii, pp. 275.

A. H. 1334 (September, 1916) for more than a year[1]. That is, the arrest of the Shaikh al–Hind and his companions and the process of investigations started in September, 1916, at a time when they were staying in Hejaz.

Here arises the question that if the British Government had come to know of the Shaikh al–Hind's movement through the management of the Dar al–Uium, it is obvious that in that case the government could never give him permission to go to Hejaz, and, at that, to a country which was then under the suzerainty of Turks with whom the English were at war —the war which is known as World War 1. The Shaikh al–Hind's "crime" too was very heavy in the eyes of the government; i. e., to stir "rebellion" against the English and to overthrow the British Government by taking help from the Turks. Under these circumstances the British Government's inaction in starting any proceedings and to permit him along with his companions to proceed to Hejaz is incomprehensible. The opportunity to apprehend the Shaikh al–Hind fell into the hands of the British Government absolutely by chance. It so occurred that during the course of the great war the Sherif of Mecca revolted against the Turkish suzerainty and became a vassal of the English. The latter demanded the Shaikh al–Hind from him as a war-prisoner and he willingly obliged them by capturing the Shaikh al–Hind and entrusting him to the English because the British Government had aided the Sherif in launching a revolt against the Turks. Had the Sherif of Mecca not revolted against the Turks it was not possible to arrest the Shaikh al–Hind in the territories of the Turkish Government.

The secret official record of the British period of that era which has recently become public under the title "Silken Letters Conspiracy Case" also corroborates the unsoundness of this charge. It is stated in the said official record regarding the Shaikh al–Hind's journey for pilgrimage that in August, 1916, when the British officials came by the silken letters, they could know about this movement. The said report says that

"it became known on inquiring from the U. P. C. I. D. about Mahmud Hasan and Khalil al-Rahman[2] that both of them are considered disloyal; moreover, Mahmud Hasan is getting large sums of money as contribution from the Muslims, and that he and Dr. Ansari (Dr. Mukhtar Ahmed Ansari) are allies and collaborators. It is suspected regarding them that they have rapport with the antagonist and disaffected people beyond the Frontier, and this mission has political ends before it"[3].

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1. **Naqsh-e Hayat**, vol. ii, pp. 228-242.
2. The correct name is Khalil Ahmed, i. e., Maulana Khalil Ahmed Saharanpuri.
3. **Tehrik-e Shaikh al–Hind**, p. 145

It is stated further :—

"There was also the rumour that he would meet some particular Turk officers in Hejaz but no such information could be received in time so that they could be withheld in India itself[1].

"In the autumn of 1915 and the spring of 1916 certain members of these parties returned to India, but as long as we did not get satisfactory intelligence regarding Ubayd Allah's conspiracy and Mahmud Hasan's connection with him, they were not interrogated"[2].

From this official secret report also it is known that till one year after the pilgrimage - journey the British officials had only suspicions regarding the Shaikh al–Hind's political activities and were not in the know of any reliable information. The British officials came to know of the movement only when they came by those silken letters.

Hence the correct thing appears to be that only which has been shown in the report of the Rowlatt Committee that the government came to know of the Shaikh al–Hind's movement at that time when he was sojourning in Hejaz in 1916. This fact is supported by the statement of Maulana Husain Ahmed Madani also who was with the Shaikh al–Hind in the arrest. In his autobiography, **Naqsh-e Hayat**, Maulana Madani writes :—

"One year had passed over the Shaikh al–Hind's sojourn in Hejaz. The late Dr. Mukhtar Ahmed Ansari thought that money with the Hazrat for expenses must have exhausted and hence money should be sent to him. For this purpose, in Zi-qa'da, A. H. 1334/1916, a near relative of the Shaikh al–Hind was sent to Hejaz. On the way the said relative was thoroughly searched but the police could not get anything. After returning from hajj the Shaikh al–Hind had told him certain important things regarding the movement; among those things was also this how the letters of Anwar Pasha, the minister of war of Turkey, had been sent to India through Maulavi Hadi Hasan. Here the British officials were flustering in search of the **Ghalib Nama**. When the said relative returned from Hejaz and reached Bombay, he was arrested and taken to Allahabad, where the officers of the C. I. D. discovered all the secrets from him through threatening"[3].

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1. **Tehrik-e Shaikh al–Hind**, p. 171.
2. **Ibid., p. 172**.
3. **Naqsh-e Hayat**, vol. ii, p. 228 - 233.

This process of investigation Maulana Madani has named "Betrayal of the Secret". As regards the secrets the police came to know from "the said relative", Maulana Madani has stated that "among them were certain things that had they been proved, there is no knowing how many would have tasted the cup of martyrdom and how many would have received life sentence to pass in Andaman Island"[1].

As stated earlier, on the one hand, according to Maulana Madani's statement, the Indian police came to know all the secrets from the said relative, on the other, exactly at the same time it so happened that in July 1916/1334, Maulana Ubayd Allah Sindhi and Maulana Muhammad Mian Mansoor Ansari who were then active workers in the Shaikh al-Hind's movement, according to the unanimous statements of Maulana Sindhi's **Zati Diary** and **Naqsh-e Hayat**, wrote[2] letters to the Shaikh al-Hind, informing him about the distribution of the photo-copies of the **Ghalib Nama** among the independent tribes. Besides this these letters also contained description of political conditions in Afghanistan, mention of the formation of the provisional government in Afghanistan, information about the establishment of a military organization under the name of "Hizb Allah", and details of the places of military centres, names of civil and military officers, etc. These writings and letters had been written with extreme scrupulousness on silken cloth instead of paper. These documents were handed over to a reliable man named Abd al-Haq and he was sent to Sind with the instruction to convey these with utmost confidentiality and caution to one Shaikh Abd al-Raheem who was an important member of the movement. In the letter addressed to the said Shaikh he had been instructed to go for hajj and present these documents to the Shaikh al-Hind. Abd al-Haq, despite the instruction for using utmost precaution, proved very remiss in acquitting the faith put in him. En route, he, trusting through his naivety a man named Khan Bahadur Haq Nawaz Khan[3] of Multan, made a mention of these documents to him. This Khan Bahadur's son, Allah Nawaz Khan, was at that time the secretary of the Provisional Government of India in Afghanistan. Deluded most probably by this reason, Abd al-Haq supposed the said Khan Bahadur to be a sympathiser of the movement, but the Khan Bahadur's loyalty was attached to the British government[4].

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1. & 2. **Naqsh-e Hayat**, vol. ii, pp. 231 & 242 respectively.

3. In **Tehrik-e Shaikh al-Hind**, with ref. to the official record, this name is Rabb Nawaz Khan.

4. Abd al-Haq was indeed a simpleton. He did not know that the **sine qua non** for the award of big and high-sounding titles from the British government was nothing but utmost loyalty or some great exploit that might strengthen the British hold on India. These Sahibs, Bahadurs, Sirs, etc. used to await the publication of the Annual Honours list like one awaits

He coaxed the documents out of Abd al-Haq for seeing and instead of returning them after perusal, made them over to Sir Michael O'Dwyer, the governor of Punjab[1]. The officials of the British government itself were sparing no pains in running to earth the "Ghalib Nama" and the process of inquiring from those connected with the Shaikh al-Hind was on. Stumbling upon these documents all the proceedings of the movement became known to the British officials. These were the same letters which are known as "Silken Letters" in the political history of India.

From the afore-said details it is explicitly proved that till the Shaikh al-Hind's journey to Hejaz the British officials were not aware of his political activities; they got the scent after his journey to Hejaz but no proof could be had despite investigation.

According to Maulana Madani's statement, on the one hand, in the end of A. H. 1334 (September, 1916)[2], particulars were known orally from that gentleman who has been called "the said relative", and, on the other, exactly about the same time the "silken letters" which had been dispatched through Abd al-Haq, were come by, as a result of which, according to Maulana Madani's statement, the process of investigation continued for more than a year. Both these incidents occurred during the Shaikh al-Hind's sojourn in the holy Mecca.

Be it clear here that the letter Maulana Ubayd Allah Sindhi had sent to Shaikh Abd al-Raheem from Kabul along with the silken letters was dated Monday, 9th Ramazan. As this incident occurred in A. H. 1334, it should be considered that of Monday, 9th Ramazan, A. H. 1334 (corresponding to July 10, 1916).

Haq Nawaz Khan got these letters through Abd al-Haq on 15th August, 1916. It means that five weeks after the writing of the silken letters these had fallen into the hands of the British officials.

(foot-note continued from previous page)
a beloved; irrespective of caste and community, these snobbish title-holders — of course there were rare exceptions like those of Dr. Sir Shaikh Muhammad Iqbal and Dr Sir Rabindra Nath Tagore — would have no qualm or compunction in stooping low to betray their own country. This is the main reason that the great revolutionary Urdu poet of India, Josh Malihabadi, has inveighed against these "small props of British empire" in a very vitriolic language and invective **(Translator)**.

1. **Naqsh-e Hayat**, vol. ii, pp. 170, 194 & 142, with ref. to **Zati Diary** of Maulana Sindhi.

2. The date for the British officials' receiving the Silken Letters as given in the official records is August 15, 1916. Vide **Tehrik-e Shaikh al-Hind**, p. 182.

No clue is found in these events from which it may be surmised that during the time of the Shaikh al-Hind's stay at Deoband the Government of India had come to know of his political plan. The long and the short of it is that as far as the logical analysis of the events is concerned, no proof is available, in the light of historical facts, for sustaining this charge against the management of the Dar al-Ulum.

4. MAULANA MUHAMMAD ANWAR SHAH KASHMIRI

Hazrat Shah Sahib was a native of Kashmir. He was born on 27th Shawwal, A. H. 1292/1875, in a respectable and learned Sayyid family. This family is considered most distinguished in knowledge and learning in the whole of Kashmir. At the age of four and a half years he started reading the Holy Quran under the instruction of his august father, Maulana Sayyid Mu'azzam Ali Shah. Extraordinary **geist** and a matchless memory being inherent in him from his very childhood, he finished the reading of the Book of Allah and some elementary books of Persian in the brief span of one and a half years and engaged in the acquirement of the scholastic education. He was hardly fourteen years old when the unbounded passion for the pursuit of knowledge incited him to leave his native place. For nearly three years he lived in the madrasahs of Hazara and acquired ability in different arts and sciences but the fame of Deoband made him restless for further accomplishment.

Accordingly, in 1311/1893 he came to Deoband[1]. Hazrat Shaikh al-Hind was then gracing the principal's masnad. The teacher recognised the pupil and the pupil the teacher in the very first meeting. After the prescribed books he started reading the books of Hadith and Tafsir and within a few years he gained a distinguished position with fame and popularity in the Dar al-Ulum. Then, in 1314/1896, having finished the higher books of Hadith, Tafsir and other arts, he went to attend upon Hazrat Gangohi and besides obtaining a sanad of Hadith , he also acquired esoteric knowledge.

After graduating from the Dar al-Ulum he taught for some time in Madrasa-e Aminia, Delhi. In 1320/1903 he went to Kashmir. There, in his district, he opened a madrasah named Faiz-e A'am. In 1323/1905

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1. In certain articles Shah Sahib's admission has been written in 1308 but it is not correct. Vide **Rudad-e Dar al-Ulum** for A. H. 1311, p. 72, and **Students' Admission Register** No. 678.

he went to perform hajj. For some time he stayed in Hejaz where he availed himself of the opportunity of benefitting from the libraries In 1327/1909 he came back to Deoband where the Shaikh al-Hind retained him. Till 1333 he went on teaching books of Hadith without taking any salary. In the end of 1333/1915 when the Shaikh al-Hind thought of going to Hejaz, he bestowed the honour of succeeding him to Shah Sahib. He thus graced the principal's masnad in the Dar al–Ulum for nearly twelve years. Due to certain differences with the management of the Dar al-Ulum, he resigned from principalship in 1346/1927 and went to the Madrasah of Dabhel in western India, where, till 1351/1932, he was busy in teaching Hadith.

If the Shaikh al–Hind raised the repute of the Dar al-Ulum in the four quarters of the globe, Shah Shaib, gracing the masnad of teaching in the Dar al-Ulum, illuminated the world of Islam with the light of religious knowlege. In the science of Hadith he was a matchless traditionist; in jurisprudential sciences, the greatest jurisprudent; if in conformance to the Shari'ah, he was a specimen of the ancient virtuous men, then in esoteric knowledge he was the Junaid of his time and the Shibli of the period. If his existence was the cause of strength for the Shari'ah, it was a source of pride for the Mystic Path also. He had acquired the honour of khilafat from Hazart Gangohi.

The Islamic world has produced very few such erudite and practical ulema. If, on the one hand, Shah Sahib was incomparable in respect of erudition amongst his contemporaries, on the other, his person was peerless in abstinence and piety. He was a consummate commentator of the Quran, traditionist and philosopher. The presence of even a single merit in man is not a small thing, whereas his "turban of proficiency" was beset with several rubies. The fact is that his being had caused a revolution in the world of academics. The large number of the thirsty seekers of knowledge who slaked their thirst from this "ocean of sciences" is **sui generis**. The flood of his academic benefaction was surging from the Middle East to China and thousand of students from India and outside India assuaged themselves from it. His disciples have fanned out in legions in undivided India, Arabia, Iran, Iraq, Afghanistan, China, Egypt, South Africa, Indonesia and Malaysia. During his stay in the Dar al–Ulum, 809 students completed the Hadith Course.

From on high he had been endowed with such an incomparable retentive memory that let alone the topics and meanings, even passages with pages and lines from a book once seen would be remembered.

Anything that entered his brain once through eyes or ears used to be retained and preserved for ever, and during the course of a lecture he would go on giving references after references with ease. At the same time he was so much fond of reading that the treasures of all the sciences could not fill the extensive skirt of his search and assuage the thirst for knowledge. Due to his voracious, vast and versatile reading and power of memory he was as though a moving and talking library. Besides the **Sihah Sitta**, most books of Hadith were almost at the tip of his tongue. On being asked disquisition-demanding propositions in the search and research of which lifetimes pass away, he would answer the inquirer within a few minutes with such comprehensiveness that neither there would remain any doubt in the inquirer's mind nor would he have the need to look up in a book; furthermore, the pleasant thing was that even the titles of books with reference of their page numbers and lines were also shown. He used to speak off hand on every art and science as if all those subjects were ever present in his mind. During the course of a lecture he would go on giving innumerable references of books with utmost ease, so much so that even if there were five or ten scholia of a book, he had by heart each passage along with its page number and line. The entire stock of hadiths, prolix and extensive discussions regarding their soundness and unsoundness, and the ranks and positions of the narrators were on the tip of his tongue. Most manuscripts of famous libraries he had perused and they were present in his memory as if he had read them on the same day.

Then his reading was not limited to only religious sciences; on the contrary, whichever book he could lay hands on he would read it from alpha to omega at least once, and whenever any discussion started about it, he would describe the contents of the book in such a way with references that the audience used to be agape and astonished. Once a man presented the most difficult questions of the science of **Jafar** for solution. Shah Sahib, as usually, with extempore answers, gave references of several books and told him to refer to such and such books.

Shah Sahib's memory was prodigious. Shaikh Ibn Humam's famous book, **Fathul Qadeer**, which is in eight bulky volumes, he had perused in such a way in twenty days that along with reading he was also summarising its Kitab al-Hajj in black and white and simultaneously was also writing answers to the objections Ibn Humam has raised against the author of the **Hedaya**. During the course of a lecture he once said that "I had read the **Fathul Qadeer** 26 years ago but, thank Allah, I have never needed so far to see it again and even today whichever topic and

discussion I present, you will find very little variance if you refer to it".

This is only one incident; there are innumerable such incidents in his life.

Dr. Sir Shaikh Muhammad Iqbal was very deeply connected with Shah Sahib and often used to refer to him in academic discussions; Dr. Iqbal was of the view that for the new codification of the Islamic propositions there was no man more suitable and better than Shah Sahib.

In fine, as much service as he rendered to the sciences of Tafsir, Hadith and Fiqh is **sui generis**. On many vexed questions he wrote books also. The comprehensiveness of the series of his lectures on Hadith can be estimated from the **Faiz al–Bari**, which is a long lecture on **Sahih–e Bukhari** and has been published in four bulky volumes. He had consummate skill in reasoning (**darayat**). Between two divergent and conflicting statements, by force of his own ratiocinative power, he used to give preference unhesitatingly to one over the other.

Besides the traditional and the rational sciences he commanded critical view of the science of Tasawwuf also. On Shah Sahib's death, Maulana Sayyid Sulaiman Nadvi had written in **Ma'arif** as under:—

"His example was like that of an ocean the surface of which is calm and still but its bottom abounds with treasures of precious pearls. He was peerless in the period for his extensive Knowledge, the power of memory and the bulk of memorised matter. He was a hafiz and discerner of the science of Hadith, high–ranking in the literary sciences, expert in the rational sciences, well-versed in poetry, and consummate in abstinence and piety; till his last breath this martyr of knowledge and gnosis kept raising the slogan of "Said Allah and said the Apostle".

When the most famous Egyptian divine of the time, Sayyid Rasheed Reza, came to Deoband and met Shah Sahib, he would spontaneously exclaim again and again: "I have never seen any religious divine like this glorious professor"!

Anyhow, it was a stroke of luck for the Dar al-Ulum that next to the Shaikh al-Hind the work of principalship was entrusted to him. According to Maulana Sayyid Manazir Ahsan Gilani, in his time a great change for the better was wrought in the students' ability and very many ardent students benefitted from his circle of teaching.

In national politics Shah Sahib was a follower of the tack of his teacher, the Shaikh al–Hind. He used to consider it the ulema's foremost

obligation to create the true Islamic life among the Indian Muslims. His enlightening presidential address in the eighth annual session of the Jamia't al-Ulama-e Hind held at Peshawar is a shining proof of this conviction.

The zest for knowledge was so dominating in him that for a long time the very thought of matrimony and marital state would perturb him. But, at last, at the emphatic insistence of the elders, he adopted the conjugal union and thereafter began to take salary. After having lived for a few years at Dabhel, the intensity of ailments at last compelled him to return to Deoband which place he had made his hometown, and here, on 3rd Safar al-Muzaffar, A. H. 1352/1933, he passed away at the age of sixty years. His auspicious grave is situated near the Idgah.

In the commendation of **Nafhat al-Anbar** Hazrat Thanvi has remarked:—

"According to me, among the many proofs of the truthfulness of Islam one is that of Hazrat Maulana Anwar Shah's existence; had there been any crookedness in Islam, Maulana Anwar Shah would have certainly renounced it".

On Hazrat Shah Sahib's demise Maulana Shabbir Ahmed Usmani had said in his condolatory speech that

"had any man of Egypt and Syria asked me if I had seen Hafiz Ibn Hajar Asqalani, Shaikh Taqi al-Din bin Daqiq al-'Id and Sultan al-Ulama Shaikh Azz al-Din bin Abd al-Salam, then I could have said metaphorically: 'Yes, I have seen, because there is only precedence and subsequence of the period. Had Shah Shaib too been in the sixth or seventh century (hijri), he also would have been of their rank for being the owner of those peculiarities'".

Shah Sahib was of a middle stature, having a fair complexion, handsome features and a wide forehead; and his eyes had a magnetic attraction.

The interest the late Dr. Sir Shaikh Muhammad Iqbal Lahori had developed in the last phase of his life in the Islamic teachings owed much to the grace of Shah Sahib's company. The learnd Dr. Iqbal had learnt much of Islamics from Shah Sahib and hence he used to revere him very much, and used to bow his head in submission, with sentiments of belief (**'aqidat**) and love, before Shah Shaib's opinions.

More than a dozen of his books in Arabic and Persian on different Islamic topics, consisting of extremely vexed questions, have already been published and many more are awaiting publication.

Maulana Muhammad Yusuf Binnori has written in detail in **Nafhat al–Anbar** about the particulars of Shah Sahib's life. This book is in Arabic. Another book is **Hayat–e Anwar**, in Urdu, and is a valuable collection of articles from different writers. **Al–Anwar** and **Naqsh–e Dawam** are also good biographies.

5. MAULANA SAYYID HUSAIN AHMED MADANI

Hazrat Madani's homeland is village Allahdadpur Tanda in Faizabad district. He was born on 19th Shawwal, 1296/1879, in village Bangarmau, District Unnao, where his august father, Sayyid Habib Allah, was a head master. His family had come to India nineteen generations ago; by reason of its learning and piety this family of Sayyids has always possessed a particular glory and had been a large fief–holder during the monarchical period.

After having acquired early education in the primary school, he, at the age of twelve years, on 2nd Jamadi al–Sani, 1309/1891, came to Deoband and took admission in the first standard to read **Mizan al–Sarf**. Here Hazrat Shaikh al–Hind taught and trained him with special affection and favour. After completing the syllabus of the Dar al–Ulum and having passed seven years in its academic milieu, when he went to his native place, his august father, yearning to migrate to the Prophet's City (Madina), had already packed up his kit. So he also started with his parents. Before his departure to Hejaz he had already vowed allegiance to Hazrat Gangohi. In the holy Mecca, as per his spiritual director's instruction, he derived spiritual graces for some time from Hazrat Haji Imdad Allah Mahajir–e Makki, and thereafter settled down in the illuminated Madina with his father. Although he had not intended migration (hijrat) from India, he did not approve of coming back, leaving parental affection, as long as his august father was alive.

During his stay in Madina, for nearly ten years, trusting in Allah, despite penury and straitened circumstances[1], he rendered the service of teaching Hadith in the Prophet's Mosque. Genrallly he used to be occupied in teaching daily for 12 hours on an end. Different batches would come one after another and benefit from his academic benefaction. His lecturing on Hadith was much more popular and appreciated than that of other professors of Hadith in Madina, and its fame had attracted around him a very large number of students from different Islamic countries. The reason for such powerful attraction toward and general popularity of an Indian religious divine in the holy land of Hejaz

1. Sydney Smith says: "Poverty is no disgrace to man, but it is confoundedly inconvenient". (Translator)

especially in the Prophet's Mosque should be attributed to that peculiarity of the method of teaching that he had imbibed and inherited from the teachers of the Dar al-Ulum.

During the period of his stay in the illuminated Madina he came to India several times and obtained the robe of khilafat from Hazrat Gangohi. In 1329/1915, for nearly one year, he stayed in Deoband and rendered teaching service. In 1333/1915, when the Shaikh al-Hind went to Hejaz, he preferred to stay with him only, and through him met Anwar Pasha, the Turkish Minister of War, and Jamal Pasha, and presented before them his revolutionary scheme. When the Arabs revolted against the Turks and Sherif Husain arrested the Shaikh al-Hind and made him over to the English, Maulana Madani was also among the Shaikh al-Hind's companions As such, he too had to live as a war-prisioner at Malta for three and a quarter years. When, in 1338/1920, they were released from detention at Malta, Maulana Madani also came to India along with the Shaikh al-Hind. This time of returning from Malta synchronized with the period of the beginning of the Khilafat Movement. Reaching India, he, under the Shaikh al-Hind's leadership, joined politics. His crusader-like temerarious sacrifices in this period had filled the Muslims' hearts with his glory and love. On the Shaikh al-Hind's demise he was unanimously acknowledged to be his successor. Due to participation and engrossment in political affairs he had to live several times and for long periods in jail, where he had to bear reason-ravishing tribulations and agonies for the freedom of the country.

In 1346/1927, when Maulana Sayyid Anwar Shah Kashmiri resigned from the Dar al-Ulum, there was no such personality among the group of the Dar al-Ulum, save Maulana Madani, who could fill that momentous vacancy beseemingly. Hence the elders' choice fell on him, and during his principalship the strength of the students increased more than twofold, exceeding even threefold in the Hadith Course. From A. H. 1346 to A. H. 1377, in the course of 32 years of his principalship, 4,483 students graduated in the Hadith Course, whereas, prior to Hazrat Maulana Madani's principalship the number of these noble graduates was only 2,751.

In respect of multeity and comprehensiveness, his teaching of Hadith was considered typically singular in the world of Islam; as such its glory, fame and lure continued to be conducive in increasing the number of students from year to year. The circle of his students in the subject of the Prophetic Hadith is very vast, and there is no corner in the subcontinent where his disciples may not be present. Even as today, in the world of Islam, the Dar al-Ulum bears the mark of distinction in the teaching of the prophetic sciences, his academic benefaction too bears a special distinctness.

Maulana Madani's daily practices and preoccupations were as under :—

Tahajjud prayer, Zikr ('remembrance') and daily offices etc. in the last phase of the night till the Fajr prayer. After the Fajr prayer, reading of the Holy Quran and of other books for nearly an hour; thereafter, tea and breakfast in the male parlour; then the teaching of the **Sahih-e Bukhari** and **Tirmizi Sharif** till nearly 12-00 noon. After lunch and Zuhr prayer, he would go through the dawk, write replies to letters and talk with the guests. After Asr prayer till Maghrib there would be again lessons on the **Sahih–e Bukhri**. It was a daily stint to recite at least one **para** (1/30 part of the Quran) of the Holy Quran in the supererogatory prayers of Maghrib, after which there would be dinner and then, after the Isha prayer also, there would be often resumed the teaching of the **Bukhari Sharif** which would continue till midnight.

His dinner–cloth was very broad at which at least ten to fifteen guests would always be commonly present.

During his journey to Madras in Muharram, 1377/1957 he had a heart attack. On his coming back to Deoband the doctors diagnosed it to be dilation of heart. Treatment by local and outside doctors continued for some time but there was no improvement. Then the Unani treatment was started whereby some relief was felt. On 10th and 11th Jamadi al–Ula (3rd and 4th December) his disposition was quite calm, and on 12th Jamadi al–Ula (5th December) he became quite cheerful; he took his lunch after several days and lay down for a siesta. At 3–00 when it was wished to waken him up for the Zuhr prayer it was found that Maulana Madani had gone to glory in sleep. The bier was brought to the Dar al–Hadith at 9–00 p.m. Hazrat Maulana Muhammad Zakariya, Shaikh al–Hadith of Mazahir–e Ulum, Saharanpur, led the funeral service and between the night of 12th Jamadi al–Ula, A. H. 1377 (5th — 6th December, 1957), this treasure of knowledge and gnosis — that great savant who had kept the candle of prophetic hadith lighted in the Dar al–Ulum for 32 years and gleaning from whose harvest of learning and accomplishments the students of prophetic knowledge had always felt pride — was laid to rest in dust.

For detailed particulars about Hazrat Maulana Madani one may refer to his own autobiography entitled **Naqsh-e Hayat** as well as to the **Shaikh al–Islam Number** of **Al–Jami'at**, and **Anfas–e Qudsiya** by Mufti Aziz al–Rahman Bijnori.

DIVISION OF THE POST OF PRINCIPALSHIP

It was a practice in the Dar al–Ulum since Manulana Muhammad Yaqub

Nanautavi's (he was the first principal in the Dar al-Ulum) time that the lessons of **Sahih-e Bukhari** used to be assigned to the principal. Later on when administrative affairs increased, these too were assigned to the principal. In order to fill up the great void caused in the post for teaching the **Bukhari Sharif** by Maulana Madani's demise, the Majlis-e Shura divided this post temporarily into two posts : principalship and supervision of administrative affairs came to the lot of Maulana Muhammad Ibrahim Balliavi and for the lessons of the **Sahih–e Bukhari** Maulana Sayyid Fakhr al–Din Ahmed was selected. The wording of the resolution of the Majlis–e Shura is as under:—

"The Majlis–e Shura, in view of the fact that after the demise of the Shaikh al–Islam Hazrat Maulana Sayyid Husain Ahmed (may Allah illuminate his grave!), a like of whose consummate and great personality is not available for the Dar al–Ulum, decides unanimously in order to make the educatuional system of the Dar al–Ulum better and better, that Maulana Muhammad Ibrahim Balliavi be appointed on the post of principal and Director of Education, and in view of the distinctive aspect of the greatness and glory of the Science of Hadith, Maulana Sayyid Fakhr al–Din Ahmed be appointed on the post of Professor of Hadith".

It has been said further in the resolution of the Majlis–e Shura that "this special and distinguished post of Professor of Hadith shall not be considered permanent in the constitution of the Dar al–Ulum". Accordingly, after Allamah Balliavi's death the post of principalship was also entrusted to Maulana Fakhr al–Din Ahmed.

·(Resolution No. 3 of Majlis–e Shura held on 16th Rajab, 1377/1958).

This was the first occasion that the post of Professor of Hadith was established for the teacher teaching **Sahih-e Bukhari**, and the administrative affairs were assigned to the principal. It is obvious that the lecturing on **Bukhari Sharif** has had superiority and distinction over administrative affairs. The teaching of Hadith at Dar al-Ulum, Deoband, has been distinct and conspicuous from the very inception.

For this reason it would be more suitable to present an account of Maulana Sayyid Fakhr al-Din Ahmed prior to the particulars about Maulana Muhammad Ibrahim Balliavi, so that the sequence of the teachers of the **Bukhari Sharif** which is the very soul of the authority of Hadith may not be broken.

6. MAULANA SAYYID FAKHR AL-DIN AHMED

His beloved native-place was Hapur. His ancestors, Sayyid Qutb and

Sayyid A'lam, along with their other two brothers, came to Delhi from Herat during Shah Jahan's reign. These gentlemen were amongst the distinguished divines of their time. Shah Jahan, for their teaching-work, built a madrasah for them at Hapur. Sayyid A'lam's genealogical chain reaches back to Hazrat Imam Husain through 26 mediums.

Sayyid Fakhr al-Din Ahmed was born at Ajmer in 1307/1889. His grandfather, Sayyid Abd al-Karim, was a station house officer (**thanedar**) in the Police Department there. His education began at the age of four years. He read the Holy Quran under the instruction of his august mother and acquired knowledge of Persian from the elders of the family. In his twelfth year he began studying Arabic grammar and syntax under Maulana Khalid, a divine of his own family. During this period his father thought of reviving his ancestral madrasah which had been destroyed in the upheaval of 1857. After receiving education in this madrasah for some years, he was sent to Madrasa Manba al-Ulum at Gulaothi, where he read some books under the instruction of Maulana Majid Ali and thereafter went to Delhi with the same teacher. He studied books of the rational sciences in the madrasahs of Delhi. In 1326/1908 when he came to the Dar al-Ulum, Hazrat Shaikh al-Hind tested him for admission and he came off with flying colours in this test. According to the Shaikh al-Hind's instruction he completed Hadith Course (Daura-e Hadith) in two years instead of one. During his student career at the Dar al-Ulum itself he had begun to teach books of the rational sciences to the students.

After graduation in 1328/1910 he became a teacher in the Dar al-Ulum. Then after some time the elders of the Dar al-Ulum, in Shawwal, 1329/1911, sent him to Madrasa-e Shahi, Moradabad, where he lived for nearly 48 years. During this long period of nearly half a century many students of Hadith derived benefit from him[1].

Since the lauded Maulana was one of the favourite disciples of Hazrat Shaikh al-Hind and Maulana Sayyid Anwar Shah Kashmiri, in his teaching of Hadith was found a happy blending of the colours (styles) of both the glorious teachers. As such, his lectures on **Bukhari** used to be very wide-ranging and detailed, discussing all the aspects of a hadith at length. After presenting the different practical methods (**mazahib**) of the jurisprudents (**fuqaha**), he used to adduce such forceful arguments in elucidation of support to and preference for the jurisprudential tack of the Hanafites that thereafter not the slightest anxiety was left in the mind of the audience. During his lecture, along with the different commentaries of the **Sahih-e Bukhari**, he also used to quote here and there appropriately the sciences and acquirements of his own teachers. In the teaching of Hadith his lecture

1. **Izah al-Bukhari**, vol. i, pp. 7 & 12.

used to be not only expansive and detailed but also easy and cogent, so that less gifted students too got a chance to derive the fullest advantage. The style of expression used to be very clear and chaste, fully reflecting all the features of his physical handsomeness, and wherefore his lectures on **Bukhari** had gained great fame and general popularity. In his time he was an unrivalled divine and a matchless professor of Hadith and the students used to take pride in being his pupils.

In 1377/1957, after Maulana Madani's death, the members of the Majlis–e Shura of the Dar al–Ulum chose him for the post of the Shaikh al–Hadith in the Dar al–Ulum, Deoband. Maulana Madani himself, during his terminal sickness, having insistently called him from Moradabad, had appointed him in his own place for teaching **Sahih–e Bukhari**. Earlier too he had taught the **Sahih–e Bukhari** twice at the Dar al–Ulum during the perioid of Maulana Madani's imprisonment and leave. In 1390/1970, as many as 275 students were attending his lectures on Hadith; the number of students of the Daura–e Hadith used to be the same, more or less, every year.

Besides the educational preoccupations, he was also connected with national politics since the time of the Khilafat Movement, as a result of which he too had to bear the hardships and rigours of imprisonment and shackles. During Maulana Madani's presidentship of the Jami'at al–Ulama–e Hind he acted twice as vice–president; thereafter he was appointed president and went on discharging the functions of president of this organization till his last breath. At the fag–end of his life when health deteriorated, he was taken to Moradabad for change of climate, but the promised hour had come. After a brief illness at Moradabad, he passed away after midnight on 20th Safar, A. H. 1392 (April 5, 1972). On receiving information of his demise many men from the Dar al–Ulum and Delhi had reached Moradabad.

Hazrat Maulana Muhammad Tayyib, vice–chancellor, Dar al–Ulum, Deoband, led the funeral prayer and in the afternoon this world–illuminating sun of knowledge and learning set for ever in the land of Moradabad. "Everyone that is thereon will pass away" (LV:26).

This great educational post in the Dar al–Ulum, Deoband, for teaching the **Sahih–e Bukhari** was being held continually for nearly 60 years by the disciples of Hazarat Shaikh al–Hind (Allah's mercy be on him!); with Maulana Fakhr al–Din Ahmed's death this continuity came to an end!

7. ALLAMAH MUHAMMAD IBRAHIM BALLIAVI[1]

He was born in A. H. 1304 in a learned family of Ballia town in eastern

1. Although an account of Maulana Fakhr al–Din Ahmed as Shaikh al–Hadith has been given above, it will not be inappropriate to write about Maulana Muhammad Ibrahim Balliavi as principal.

in eastern U.P. His family had come from the Jhang district of the Punjab to Jaunpur and after some time had settled down in Ballia. The primary education of Persian and Arabic he acquired in Jaunpur from the famous physician, Maulana Hakim Jamil al–Din Naginvi and studied books of the rational sciences under Maulana Farouq Ahmed Chiryakoti and Maulana Hedayat Allah Khan (disciple of Maulana Fazl Haq Khairabadi). For learning Theology he became a pupil of Maulana Abd al–Ghaffar who was one of the most well–guided pupils of Hazrat Maulana Rasheed Ahmed Gangohi. In the late A. H. 1325 he entered the Dar al–Ulum, Deoband, and first studied books like **Hedaya, Jalalayn**,etc. and then graduated from it in A. H. 1327.

After graduation, he was appointed as second teacher the very same year in Madrasa–e A'liya, Fatehpuri. Then he remained engaged in teaching for some time in the madrasah of Umri, Dist. Moradabad. In A. H. 1333 he was called to serve in the Dar al–Ulum. From A.H.1340 to A.H. 1344 he served as principal in Madrasa–e Dar al–Ulum, Mau, Dist. Azamgarh, and Madrasa–e Imdadiya, Darbhanga (Bihar). In A. H. 1344 he was again called to the Dar al–Ulum. In the report for A. H. 1333 he has been mentioned in the following words:—

"Maulavi Muhammad Ibrahim is fully qualified in all the sciences. He teaches all the books of rational sciences and philosophy excellently; besides the terminal lessons of philosophy, logic and scholastic theology from **Sadra, Shams–e Bazigha, Qazi Mubarak, Hamd Allah, Umoor–e A'mmah**, he teaches lessons from **Sharh–e Matal'e, Sharh–e Isharat**, etc. also. The students remain very much inclined towards him. He is a very pleasant lecturer. In short, he is a teacher worthy to be appreciated and valued, one who is destined to earn name and fame".

In A. H. 1362 he again sought separation from the Dar al–Ulum. Firstly he graced the masnad of the principal at Jamia–e Islamia, Dabhel; thereafter served Madrasa–e A'liya, Fatehpuri, for some time in the same capacity and then became dean in the madrasah at Haat Hazari, Dist. Chittagong, Bengal. At last, in A. H. 1366, at Maulana Muhammad Tayyib's recommendatiion and by approval of the Majlis–e Shura, he came back to the Dar al–Ulum on which post he remained till his last breath. The number of his disciples exceeds thousands who, besides the subcontinent, have fanned out to many countries of Asia and Africa.

Allamah Balliavi was a mathcless don of the time in every art and science, particularly in scholastic theology and the science of beliefs. The outstanding services he rendered to Quranic Exegesis (**Tafsir**) and Hadith, Beliefs and Scholastic Theology, and other sciences, are **sui generis**. The period of his teaching work extends from A. H. 1327 to A. H. 1387 —

that is, over six decades. Students used to attend his lectures with great eagerness and absorption, longing to be benefitted from his lofty instructions. Along with brevity, there was a quality of conciseness in his lecturing. The style of lecturing used to be very dignified, but at the same time he had had a special knack and mastery in enlivening his lecture with wit and humour and in tackling delicate points and solving important questions with mature skill. He used to adapt stories and anecdotes so skilfully with the propositions (**masa'il**) that all the aspects of a proposition would become clear and determined. A peculiarity of his lecture was also this that the pupils used to develop a deep affinity with the subject and the paths of knowledge and wisdom used to open up for them. In his time he had had no rival in his knowledge of Beliefs, Scholastic Theology, Logic and Philosophy. In Hadith he used to make greater use of reasoning (**darayat**) than of tradition. He had a deep insight into Hazrat Nanautavi's sciences. Besides being a pupil of Hazrat Shaikh al-Hind he had also had the honour of vowing allegiance to him.

Among Allamah Balliavi's works **Risala-e Musafaha** and **Risala-e Taraveeh** are in Urdu; and one treatise entitled **Anwar al-Hikmat** in Persian comprises articles on logic and philosophy. His scholium in Arabic on **Sallam al-Ulum** is entitled **Zia al-Nujum**. He had written scholia on **Mebazi** and **Khiyali** also but unfortunately they were lost. In the end he was writing marginal notes on **Jam'e Tirmizi** but could not complete them. His health had been deteriorating for a long time and on 24th Ramazan, A. H. 1387, he responded to the call of death in the afternoon, at the ripe old age of 84 years and lies buried in the Qasimi graveyard.

8. MAULANA SHARIF HASAN DEOBANDI

He was a resident of Deoband. where he had come into the world on August 9,1920. In Deoband itself he committed the Holy Quran to memory under the instruction of the late Hafiz Abd al-Khaliq; then for three years he studied the primary books of Persian and Arabic in the madrasah at Bhitt (Dist. Saharanpur). Thereafter he entered the Dar al-Ulum and completed the Nizami curriculum. He graduated in the Hadith Course in A. H. 1358.

After graduation, he was appointed head-teacher, in Shawwal, 1360/1941, in Madrasa Imdad al-Ulum of Khanqah-e Imdadia, Thana Bhavan. He had perfect proficiency in all the arts and sciences. Due to the grace of the company of Hakim al-Ummat Hazrat Thanvi he cultivated an affinity with Hadith and Ifta. About A.H. 1364 he was made principal of Madrasah Isha'at al-Ulum, Bareilly, where, besides lecturing on Hadith, he also discharged the duty of fetwa-writing. After nine years he was made

professor of Hadith in Jamia-e Islamia, Dabhel (Dist. Surat), where he used to teach **Sahih–e Bukhari** and **Jam'e Tirmizi**.

In A. H. 1383 he was called to the Dar al–Ulum. He had a special interest in the science of Hadith. His taking charge of lecturing on **Bukhari Sharif** after Maulana Fakhr al–Din Ahmed was his great academic achievement. Practically till his last breath he continued to work as professor of Hadith. All his life passed in study, teaching and serving the seekers of the religious sciences. His lectures used to be replete with academic matter and the students of Hadith used to come out satisfied from his lecture. He died in harnesss: his educational benefaction continued till a few hours before his demise.

In knowledge and practice, piety and purification, and moral virtues and good qualities, Maulana Sharif Hasan reminded one of the great ulema of yore. On account of his academic erudition and his specialization and interest in the science of Hadith, as also due to his spotless character, he was considered pre–eminent among the contemporary ulema. He used to meet all the great and the small with a cheerful countenance. His exterior and interior both were pure, and he had a very accommodating disposition, following the policy of 'live and let live'.

He died on the night between 14th and 15th Jamadi al–Sani, A. H. 1397; of some cardiac disease; after a few hours illness; at the age of nearly 59 years. His eternal resting-place is situated in the Qasimi cemetry.

9. MAULANA SAYYID FAKHR AL–HASAN MORADABADI

He was born on 10th Rajab, A. H. 1323, at village Umri, his ancestral native–place in Moradabad district. His chronogrammatic name is Mazhar Husain. He received the education of the Holy Quran, Theology, Urdu and primary Persian from Hafiz Nasim al–Din and Hafiz Abd al–Qadir Amrohi. His august father was a librarian in the Madrasa–e Shahi, Moradabad. So, around A. H. 1335, he took admission in the said madrasah. There he completed he course of Persian and studied the elementary books of the Nizami Syllabus under his own father. Then he went to Mazahir–e Ulum, Saharanpur, and completed the intermediate courses. In A. H. 1343 he came to the Dar al–Ulum, completed the course of Hadith in A. H.1347 and became a graduate.

After graduation he was appointed as a teacher in Madrasa–e A'liya, Fatehpuri (Delhi). From there he went to Bihar and was appointed in

Madrasa Shams al-Huda, Patna, for teaching certain books of the **Sahih**. But after one and a half years he returned to Madrasa-e A'liya, Fatehpuri, where later on he was made its head-teacher. In A. H. 1362 he was called to the Dar al-Ulum and was appointed a teacher of the higher classes and was given books like **Sahih-e Muslim**, **Umoor-e A'mmah**, etc. (for teaching). His teaching of the **Sahih-e Muslim** and **Tafsir-e Baizavi** has attained special fame in the Dar al-Ulum. Accordingly, the first volume of his lecture on **Baizavi** entitled **Al-Tafsir al-Havi** has been published and has met with general approbation. He is also very proficient in giving sermons and speeches.

In A. H. 1387, after Maulana Muhammad Ibrahim Balliavi's death, he was appointed as principal in the Dar al-Ulum on which post he is still working[1].

He has got 'permission' and Khilafat from Hazrat Shah Abd al-Qadir Raipuri.

10. MAULANA NASEER AHMED KHAN

He was born on 21st Rabi al-Awwal, A. H. 1337, in village Bassai of Buland Shahar district. After memorizing the Holy Quran, he read all the Persian and Arabic books of the syllabus, from first to last, at Madrasa Manba al-Ulum, Gulaothi (Dist. Buland Shahr). He took admission in Daura-e Hadith of the Dar al-Ulum, Deoband, in A. H. 1362 and acquired success in it. In A. H. 1363 he completed the study of other arts and also acquired proficiency in **Qira't-e Hafs** and **Sab'a 'Ushr** in cantillation.

After graduation, in the late A. H. 1365, he was appointed as a teacher in the Dar al-Ulum. In A. H. 1391, in view of his high administrative abilities, along with his teaching work he was appointed on the post of pro-vice-chancellor. Thereafter, in A. H. 1397, he was appointed as professor of Hadith. A fine blending of academic and administrative abilities is found in his personality.

The teaching of Hadith by the lauded Maulana is generally liked (by all). His teaching discourses are lucid, coherent and logical. He has got great knowledge of the science of astronomy also; he has written a scholium on **Risala Fatahiyya** of astronomy which is included in the syllabus of the Dar al-Ulum, Deoband.

There is simplicity, humility and condescension in his disposition, and his exterior and interior are identical; he is also cheerful and affable.

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1. He died at about 1-00 a. m. on 18th Sept., 1980.

ARBAB–E IHTEMAM (VICE–CHANCELLORS)

1. HAJI SAYYID MUHAMMAD ABID

Haji Sahib was a very pious, abstemious and competent saintly man of Deoband. He was far–famed in the art of amulet–writing and spiritual recitations. He was one of the pious founders of the Dar al–Ulum. The post for managing the Dar al–Ulum had been firstly entrusted to him only. Hazrat Thanvi says in his masnavi, **Zer–o Bum**[1]:—

'A consummate **a'mil** (spiritual theurgist), saint, man of God, closely following in the footsteps of the "Pride of the Prophets" (i.e., Prophet Muhammad); majestic as well as elegant was his dignity, he who was a mine of clemency and a repository of affability.

His mystic squares and amulets were like a writing of destiny; his grace over the high and the low was like that of the moon.'

Haji Sahib's year of birth was 1250/1834. After having read the Holy Quran and learned Persian he went to study the religious sciences at Delhi, but, during this period of education, the zest for Tasawwuf seized him so strongly that he could not complete his studies. He acquired khilafat from several saintly persons; he had received the honour of khilafat from Mianji Karim Bakhsh Rampuri and Hazrat Haji Imdad Allah Mahajir–e Makki (may his secret be sanctified!) also.

Haji Sahib's spiritual director, Mianji Karim Bakhsh Rampuri, had received khilafat from Maulana Muhammad Hasan Rampuri (d. A. H. 1279). Mianji saw a dream that there was a very large star in the sky, surrounded by innumerable other stars, and then the large star had come into his lap. Next morning Mianji told his proselytes: "Some Sayyid would vow allegiance to me; he would be a conformer of the Sunnah, great benefacton will reach the people from him and he would perform many religious works"[2].

Hazrat Haji Sahib lived in the Chhatta Mosque for sixty years. It is well–known among the people that for thirty years he never missed the **Takbir–e Ula**. He had taken upon himself to saying the Tahajjud prayer so regularly that he never missed a single prayer (to be made good after the

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1. **Masnavi Zer–o Bum** with ref. to **Al–Qasim Dar al–Ulum Number**, Muharram, A. H 1347, p.19.

2. **Tazkirat al-A'bidin**, pp. 63, 64

scheduled time) for sixty years. He was a master of mystical revelation and a wonder-working saint. Besides giving spiritual instruction and guidance, 'remembrance' and purification of heart, he had prodigious mastery in "the art of '**amalyat**" (spiritual theurgy). People used to come to him for amulets and spiritual practices and used to return well-satisfied (lit., with the skirts of their hopes filled with the pearls of their objectives). Despite the excess of different works, punctuality for him was extremely binding and every work used to be performed at its scheduled time.

He used to get up in the last part of the night and, after finishing the Tahajjud (post-midnight) prayer and the daily offices and recitations, he used to say the Fajr (pre-dawn) prayer in the Chhatta Mosque. After this prayer he would read the Quran and then come out of his cloister to accept allegiance from those who came to vow allegiance to him and give amulets to those who came seeking amulets; this work continued till afternoon. After Zuhr prayer would come the adherents of the path for whom there used to be **Zikr** and **Shaghl** ('recollection' and 'engagement' — spiritual exercises designed to render Allah's presence throughout one's being by rhythmical repetitive invocaton of Allah's names; methods employed to attain spiritual concentration. **Translator**), which continued till Asr prayer. After the Maghrib prayer "Khatm-e Khwajagan" was a daily practice. He used to retire to bed soon after the Isha prayer.

Those who needed amulets sometimes used to cause him much embarrassment, but the state of his affability and graciousness was such that no one ever saw him sour-faced. He was extremely careful about conforming to the Sunnah. It is his maxim that "an inactive dervish is like a weaponless soldier; a dervish, in order to hide his condition, should express himself to be an **a'mil**". He was a saint of the Chishtiya-Sabiriya order and a personification of asceticism and self-discipline.

Once it came to his knowledge that from amongst his proselytes one Haji Muhammad Anwar Deobandi had given up eating and drinking completely by way of self-repression. So he wrote to him with insistence: "This thing is against the Sunnah; one must eat and drink in the traditional (**masnun**) manner, though less"[1].

It is stated in **Anwar-e Qasimi** with reference to **Sawanh-e Makhtuta** that "Haji Sahib was a dignified, influential, devout and ascetic personage in Deoband. The impress of his saintliness was there on the hearts of all the great and small, men and women, and the old and the young of

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1. **Tazkirat al-A'bidin**, p.67.

Deoband; his spiritual grace had ravished the hearts not only of the people of Deoband and its vicinity but also of other provinces. Besides being a devotee and an ascetic, he was also a very great **a'mil** (expert in spiritual practices and writing amulets); the spiritual grace of his amulets used to act as an antidote on the sick. His face used to remind one of the existence of God.

"His consistency, resoluteness and resourcefulness were famous. Though he has renounced the world, if someone consults him, his opinion is usually as good as that of a worldly–wise man"[1].

It is stated in **Sawanh–e Qasimi** with reference to **Sawanh–e Makhtuta** that "the inhabitants of Deoband have had very great faith in him; the people derive many kinds of benefit from his graceful person.

"Followers of other religions too believe in his amulets. House and its equipments, land, garden, whatever was there in his property, he has given away all in the way of God and now lives with mere trust in God"[2].

He used to be very careful about the regularity of his daily schedule of works and practices. Hazrat Maulanan Muhammmad Yaqub Nanautavi used to remark that "a knowledgeable man can always show that Haji Sahib at this time should be busy in such and such work; if someone goes and sees he would find him busy in the same work"[3].

A discourse of Hazrat Thanvi has been reproduced in **Ashraf al–Sawanh**. It says in it "that I did take Haji Sahib to be a saintly person but I did not think that he was also a Shaikh (spiritual guide) and Murabbi (spiritual patron); but during the course of an esoteric difficulty of mine I came to know from his satisfactory reply that he was an accomplished Shaikh and Murabbi"[4].

The movement for the public fund for the Dar al–Ulum, Deoband, had been started by him only. Haji Fazl Haq had stated in Hazrat Nanautavi's **Sawanh–e Makhtuta** as under:—

"One day at the time of **ishraq** (which is 20 minutes after sunrise), Haji Sayyid Muhammad Abid, making a wallet of a white handkerchief and putting three rupees in it from his own pocket, went all alone from the Chhatta Mosque to call upon (the late) Maulavi Mehtab Ali. Maulavi Sahib donated six rupees most cheerfully and also gave his blessings.

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1. **Anwar–e Qasimi**, vol. i, p. 350–351, Lahore ed
2. **Sawanh–e Qasimi**, vol. ii,pp. 239 & 341 ; National Press, Deoband.
3. **Ashraf al–Sawanh**, vol.i, p 149.
4. **Ibid.**, pp.150 & 248.

Maulavi Fazl al-Rahman donated twelve rupees and this humble one (Haji Fazl Haq, author of the **Sawanh-e Makhtuta**), six. Rising up from there, he went to Maulavi Zulfiqar Ali (may Allah keep him safe!). Maulavi Sahib, as Allah willeth, is a patron of knowledge; promptly he gave twelve rupees. By a lucky coincidence, Sayyid Zulfiqar Ali Sani (II) Deobandi was also present there; on his behalf too, the former donated twelve rupees. Getting up from there this kingly dervish reached mohalla Abul Barakat. By this time two hundred rupees had been collected; by duskfall, three hundred. Then gradually it became the talk of the town and took air, and it is well-known the way it effloresced and fructified. This thing happened on Friday, 2nd Zil-qa'da, A. H. 1282"[1].

Besides membership of the Majils-e Shura of the Dar al-Ulum, its management was entrusted to him thrice. First time from the day of establishment to 1284/1867; second time from 1286/1869 to 1288/1871 and third time from 1308/1890 to 1310/1892; totally this period comes to ten years.

The construction of the Jame Masjid, Deoband, is also the result of his effort and endeavour only. In the end, due to excess of engagements, he resigned from the management. The Dar al-Ulum gained many advantages from his influence and dignity and each step of it advanced towards progress.

He died on Thursday, 27th Zil-hijj, A. H. 1331/ A. D. 1912, at the ripe old age of four score and one. The chronogram for the year of his death is "**Madar al-Miham-e Bihisht-e Barin**". Details of his life have been mentioned in **Tazkiratal-A'bidin**[2].

2. MAULANA RAFI' AL-DIN

The lauded Maulana was born in 1252/1836. He was one of the famous khalifas of Hazrat Shah Abd al-Ghani Mujaddidi. Though his academic ability was unexceptional, he had an exceptional knack for administrative affairs, possessing wonderful qualities in this regard. He was being counted amongst the perfect saints of his time. Twice he was appointd as

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1 .**Sawanh-e Makhtuta** with ref. to **Sawanh-e Qasimi**, vol. ii, pp. 258-259.

2. Haji Sahib is being called both Abid Husain and Muhammad Abid but in all his writings that have come under the perusal of this writer, he has written his name as Muhammad Abid. It seems that initially his name was Abid Husain but later on he himself changed it to Muhammad Abid, even as Hazrat Haji Imdad Allah's name in the beginning was Imdad Husain but later on he had made it Imdad Allah Something similar has happened in this case also. (S M. Rizvi)

the vice–chancellor of the Dar al–Ulum; first time in 1284/1867 and 1285/ 1868, when Haji Muhammad Abid went for hajj, he officiated as vice-chancellor and then nearly three years later he was appointed permanently in 1288/1871 and served on this post till the beginning of 1306/1888. During his tenure of office the Dar al–Ulum made much headway, which is considered to be the result of his efficient administration. It is axiomatic that administrative efficiency rarely combines with honesty and trustworthiness, but he possessed both these rare qualities in the highest degree. The total period of his administration is 19 years.

Most of the early buildings of the Dar al–Ulum were constructed during his tenure of office. His architectural taste can be estimatd from the buildings of that era, particularly the strength, solidity and beauty of construction of Nav-darah, etc. Amongst the buildings of the Dar al–Ulum the Nav-darah has within it a conspicuous dignity. It is well–known that when the building of the Nav–darah (which was the earliest among the existing buildings) was being laid, he saw a dream that the Holy Prophet (peace and blessings of Allah be upon him!) was standing at the proposed site and was telling him that "this area is very small" and saying this, drew the area and map of the building with his auspicious staff and said: "Build it on these marks". Next morning when the Maulana got up and inspected the site, he found the marks intact. Accordingly, the foundaton of the building was dug on the same marks and the construction was started.

Hazrat Maulana Mufti Aziz al–Rahman (d.1347/1928) had received khilafat from Maulana Rafi' al–Din. In 1306/1888, Maulana Rafi' al–Din went to the illuminated Madina with the intention of migration and went to glory there after two years, in 1308/1890, and was buried in the Jannat al–Baq'ee (name of a historical graveyard).

3. HAJI SAYYID FAZL HAQ DEOBANDI

Haji Sahib belonged to a Rizvi Sayyid family of Deoband. He had had the honour of vowing allegiance to Hazrat Maulana Muhammad Qasim Nanautavi. He was a member of the Majlis–e Shura of the Dar al–Ulum from the very inception.

During Haji Muhammad Abid's vice–chancellorship he served the Dar al–Ulum for many years in the capacity of a manager. He was appointed as vice- chancellor when Haji Muhammmad Abid resigned in 1310/1892. He resigned from this post after having served the institution for nearly one year.

Haji Fazl Haq had written a biography of Hazrat Nanautavi which has

not been published so far. Excerpts from this unpublished biography have been given at various places in the **Sawanh--e Qasimi**, compiled by Maulana Manazir Ahsan Gilani, who has called his source **Sawanh–e Makhtuta** (Biography in Manuscript). From these excerpts it appears that it must be a very comprehensive and complete biography. His authorial capacities were combined with administrative ability in the highest degree; before his joining the Dar al–Ulum he had served in the government educational department at Saharanpur for a long time.

4. MAULANA MUHAMMAD MUNIR NANAUTAVI

He was a younger brother of the famous divine and author Maulana Muhammad Ahsan Nanautavi and Maulana Muhammad Mazhar. He was born at Nanauta in 1247/1831. Primary education he received from his father, Hafiz Lutf Ali, and then enterd the Delhi College, where he derived academic benefit from Maulana Mamluk Ali Nanautavi, Mufti Sadr al-Din **Azurda** and Hazrat Shah Abd al–Ghani Dehelvi. Maulana Muhammad Munir was a very active and ardent participant and fighter in the war of independence of 1857. He participated shoulder to shoulder with other elders in the battle of Shamli and fought very intrepidly. After this battle he went into hiding. After the declaration of general amnesty he went to his elder brother, Maulana Muhammad Ahsan, at Bareilly and, in 1861/1278, got an employment in the Bareilly College. He stayed in Bareilly till he got pension. During this stay at Bareilly he also acted as manager of his brother, Maulana Muhammad Ahsan's press, Matba–e Siddique, Bareilly.

Maulana M. Munir paid allegiance to the Naqshbandiyya order. He has translated Imam Ghazali's book, **Minhaj al–A'bidin**, into Urdu under the title, **Siraj al–Salikin**, which was published in 1281/1864 from Matba–e Siddique. His other work entitled **Fawa'id–e Ghariba** also consists of the problems of Tasawwuf.

Maulana Munir held a very high rank in honesty and integrity. An event regarding him has been given in the **Arwah–e Salasa** that the Maulana took two hundred and fifty rupees and went to Delhi to get the Annual Report of the Dar al–Ulum printed. By chance this amount was stolen there. Maulana Munir, without informing anyone of this mishap, came to his native-place Nanauta, collected money by selling his land, got the report printed and came back. When the members of the Majils–e Shura came to know of it, they inquired the proposition (mas'ala) regarding this from Hazrat Maulana Rasheed Ahmed Gangohi. The reply came from there

that "the vice-chancellor was a trustee and since the money was lost without any wrongdoing, he cannot be penalised for it". Showing Hazrat Gangohi's fetwa to Maulana Munir the members of the Majlis requested him to take back his money, but he said: "It is not a matter of fetwa. Had such an incident befallen Maulana Rasheed Ahmed, would he have taken the money"? As such, despite insistence, he refused to take back the money[1].

5. MAULANA HAFIZ MUHAMMAD AHMED

Hafiz Sahib was Hazrat Nanautavi's well-guided son. He was born at Nanauta in 1279/1862. After his memorizing the Holy Quran, his august father sent him to Gulaothi (Dist. Buland Shahr) for his primary education in Madrasah Manbe al-Ulum, which Hazrat Nanautavi himself had established there. Maulana Abd Allah Anbahtavi was a teacher in that madrasah. Thereafter, for further studies, he was sent to Madrasa-e Shahi of Moradabad where Hazrat Nanautavi's well-guided disciple, Maulana Ahmed Hasan Amrohi used to teach. After having studied different books of religious arts and sciences, he came to Deoband and became a pupil of Hazrat Shaikh al-Hind. He read some lessons of **Tirmizi Sharif** under the instruction of Maulana Muhammad Yaqub. Reaching Gangoh he completed the Daura-e Hadith in Hazrat Gangohi's circle of teaching and studied **Jalalayn** and **Baizavi** also there.

In 1303/1885, he was appointd as a teacher in the Dar al-Ulum and thus he got a chance of teaching different arts and sciences. In 1310/1892 when Haji Muhammad Abid resigned from vice-chancellorship, two incumbents (Haji Fazl Haq Deobandi and Maulana Muhammad Munir Nanautavi) succeeded each other but could not run the management for more than a year each. As this yearly change was deranging the administration, in 1313/1895, Hazrat Gangohi selected Hafiz Sahib for this post. Being a very good administrator, influential and dignified, he very soon brought the administration under control and proved exceptionally worthy of all the hopes that had been cherished of him at the time of the appointment. Hazrat Shaikh al-Hind who was principal, inspite of being his teacher, used to give more importance to Hafiz Sahib for being his own teacher's son.

During the Hafiz Sahib's vice-chancellorship the Dar al-Ulum made extraordinary progress. At the time he took the reins of administration into his hands, the average income was only five to six thousand rupees per annum; during his tenure of office this average reached ninety thousand

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1 **Arwah-e Salasa**, anecdote no. 453. **Maulana Muhammad Ahsan Nanautavi**, pp. 157-160.

per annum. Similarly the average of students went upto nearly nine hundred. The number of books at that time was five thousand; it rose to forty thousand. In 1313/1895 the cost of the buildings of the Dar ai–Ulum was thirty–six thousand rupees; during his regime it spiralled to nearly four lakhs.

In short, during the period of his vice–chancellorship, the Dar al–Ulum made unprecedented progress, both internally and externally. Before his administration there was no clean and regular set–up of departments and offices and though the Dar al–Ulum had essentially developed into a "Dar al–Ulum" (university), in respect of its buildings and outward shape and form it changed from a madrasah into a university during his regime only. Different departments and offices were organized and made systematic, and there was an unusual increase in the gamut of influence as well. In short, the Dar al–Ulum kept advancing towards progress from day to day. As such, his tenure of vice–chancellorship is considered a very brilliant and golden chapter in the history of the Dar al–Ulum.

The magnificent building of the Dar al–Hadith, which is the first of its kind in India, was raised during his administration. The beginning of the construction of the new hostel, which is known as Jadid Dar al–Iqama, and the buildings of the mosque and the library too are the monuments of his time. The memory of that great convocation, held (during his regime) in 1328/1910, in which more than one thousand graduates were awarded the "turban of proficiency", is still fresh in the mind of the people.

In connection with the development of the Dar al–Ulum, Hafiz Sahib toured several cities in the country and got fixed many permanent donations for the Dar al–Ulum; his journeys to the former Bhopal, Bhawalpur and Hyderabad states particularly will always remain memorable. The amount of monthly help from Hyderabad was fixed at Rs.100/–. Hafiz Sahib went to Hyderabad and through his influence got it raised to Rs.250/– p.m., in the second journey of his it was made Rs.500/–p.m. and in the third it went upto Rs.1,000/–p.m., which continued till the merger of the state.

The title of **Shams al-Ulama** had been awarded to him by the then British government, but on account of the liberty-loving tack of the Dar al-Ulum he did not approve of being a titled person of the (alien) government and therefore returned the said title after some time. This is also a peculiarity of his tenure of office that the governors of the United Provinces came to visit the Dar al-Ulum twice. At the proposed site of the Dar al-Hadith there used to flow a sewer of the town which was not only obstructing the construction of the Dar al-Hadith but was also, by its

proximity, polluting the climate of the Dar al-Ulum. Inspite of the constant efforts of the elders of the Dar al-Ulum the local petty officals were not willing to remove this sewer. By inviting the governor Hafiz Sahib brought about a solution of this difficulty and the said sewer was removed from the site at government expense. It was Hafiz Sahib's greatest characterstic quality that he used to solve the most difficult task of the Dar al-Ulum easily.

While he kept an eye on the minutest particulars of the students and kept them under check and control with warning and admonition, he was also equally extremely kind and affectionate to them. Patronisingly looking after the students' ordinary needs, he used to pay special attention to the treatment of sick students. His awe over the teachers and the taught was proverbial. His dinner cloth was very wide: with extreme large-mindedness he used to bear the burden of the guests of the Dar al-Ulum personally.

His preoccupation with teaching did not cease even during his functioning as vice-chancellor; he used to teach **Mishkat al-Masabih, Jalalayn Sharif, Sahih-e Muslim, Ibn Maja, Mukhtasar al-Ma'ani, Risala Mir Zahid,** etc. very zestfully. His lectures used to be very clear, coherent and uncomplicated. He had great mastery over his august father's sciences and subjects.

The Nizam of the Deccan had appointed Hafiz Sahib on the post of Chief Mufti in the Hyderabad state. On this highest religious post of the Asafyah state he worked from 1341/1922 to 1344/1925. During the course of his stay in Hyderabad he had invited the Nizam to pay a visit to the Dar al-Ulum and this invitation had been accepted. The programme was such that when the Nizam went to Delhi, he would also visit the Dar al-Ulum. He was expected to come to Delhi in 1347/1928. So Hafiz Sahib went to Hyderabad to remind the Nizam of his promise. At the time he was intending to go to Hyderabad he was indisposed; the weakness of old age and chronic illness had made him very weak, but not caring for his own health in the interest of the Dar al–Ulum, he started for Hyderabad. On reaching there he became more ill. At first it was awaited that if there was some relief he should meet the Nizam but when the illness continued to increase day by day, the adherents and companions of the journey decided to take him back to Deoband. So they started from Hyderabad with the intention of returning but while the train was still within the ourskirts of Hyderabad, Hafiz Sahib breathed his last at the Nizamabad railway station and entered the circle of those martyrs who

die in journey (lit., "He who died in journey is a martyr"). This incident occurred on 3rd Jamadi al-Ula, A. H. 1347/A. D. 1928. Before death his tongue was reciting Allah's name; the fingers had been folded on the figure of 29 when the soul left the body.

The dead body was taken out of the train at the Nizamabad railway station and the bier was prepared. Relatives and the Nizam were informed telegraphically. In his reply the Nizam asked the bier to be taken to Hydereabad. Funeral services were held a number of times in Nizamabad and Hyderabad. Next day, on 4th Jamadi al–Ula, at government expense, he was laid to rest in a special graveyard which is known as **Khitta–e Saulihin** ("the Yard of the Pious"). The Nizam, while giving condolences, mournfully uttered this effective sentence: "He had come to take me, but, alas! he himself remained here".

In view of the valuable services Hafiz Sahib rendered to Islam and the Muslims through the Dar al–Ulam, his demise was considered a stupendous loss of the Dar al–Ulam and the Muslims, and throughout the length and breadth of India innumerable condolence meetings and concelebrations for remitting recompense to his departed soul were held among both Deobandi and non–Deobandi groups of Muslims.

Hafiz Sahib served the Dar al–Ulum for 45 years, the initial 10 years in teaching and 35 years in functioning as vice–chancellor.

6. MAULANA HABIB AL-RAHMAN

He was the eldest son of Maulana Fazl al–Rahman. From the beginning to the end he prosecuted his studies in the Dar al-Ulum. He was an erudite scholar and a great litterateur in the Arabic language. His foresight and administration is considered proverbial in the history of the Dar al-Ulum; his services and dower have played a great role in the progress of the institution.

In 1325/1907, due to Hazrat Maulana Hafiz Muhammad Ahmed's engagements, as also in connection with the development of the Dar al-Ulum, there arose the need of an able and competent administrator who might lend a hand to Hafiz Sahib in the administrative affairs and schemes of development. In the eyes of the Majlis–e Shura there was none more suitable than him for this job. Accordingly, inspite of his refusal, he was compelled and entrusted with the post of pro-vice–chancellor. It is said that it was a piece of good luck for the Dar al-Ulum that it acquired the services of a vigilant administrator and

sincere man like Maulana Habib al-Rahman Usmani. He was so much interested in the administrative works that major part of the day and night used to be spent in these works. He had so organized and streamlined the administrative department of the Dar al–Ulum that when Nawab Sadr Yar Jung Bahadur came to Deoband on behalf of the Asafyah government to audit the accounts of the Dar al-Ulum, he was surprised to see that vouchers and receipts of even as paltry a sum as one and two annas were present in the file in a regular order. Nawab Sadr Yar Jung's statement is that there was no paper which was asked for and was not immediately presented. The progress during Hafiz Sahib's vice-chancellorship is in fact considered to be the result of Maulana Habib al-Rahman's comradeship; he always remained his right-hand man, confidant and lieutenant.

In 1344/1925, when Hafiz Sahib retired due to old age from the post of Chief Mufti of the Hyderabad State, Maulana Habib al–Rahman was appointed in his place, but due to the appearance of internal dissensions in the Dar al–Ulum he had to give up this job very soon. Maulana Anwar Shah Kashmiri, Mufti Aziz al–Rahman and Maulana Shabbir Ahmed Usmani, along with a large group of some other teachers and students, had severed their relations with the Dar al–Ulum. This was a very delicate and critical occasion but Maulana Habib al–Rahman's resolution and firmness, courage and daring, and sagacity and foresight saved the boat of the Dar al–Ulum from wobbling.

Maulana Habib al–Rahman's personality was considered past compare in his time in every respect. It is generally believed that had he had so much interest in the national politics as he had in the Dar al–Ulum, he would have proved to be the greatest political leader of India. It was Hazrat Shaikh al–Hind's will that the members of the Jami'at al–Ulama must never leave out two men: the first name among these two was his, and as such he proved to be the best counsellor of the Jami'at al–Ulama. In a session of the Jami'at al–Ulama held at Gaya (Bihar) in 1340/1921, he was elected president and his presidential address was not only generally appreciated but in the political circles of the country also its political significance was looked upon with approval.

Excessive reading had made him a man of vast knowledge, a polyhistor. Hazrat Anwar Shah Kashmiri used to remark:–

"If there is anyone whose knowledge impresses me, it is Maulana Habib al–Rahman".

He had a special liking for Arabic literature and history and his extensive

knowledge in these subjects was far-famed at the time. The following books are his academic relics :—

(1) **Qasida-e Lamiat at-Mu'ajizat.** This panegyric consists of nearly three hundred verses in praise of the Holy Prophet (Allah's peace and blessings be upon him!), describing one hundred prophetic miracles in a very eloquent and meaningful style. Maulana Muhammad Izaz Ali Amrohi (d. A. H. 1374) has explained these Arabic verses in simple Urdu.

(2) **Isha'at-e Islam** —How did Islam spread in the world? In response to this question he has reproduced nearly five hundred pages[1] those historical events which, due to their psychological attraction, became conducive to the spread of Islam.

(3). **Ta'limat–e Islam**: In this book the Islamic system of government has been described and it has been made explicit how much consultation is necessary for the leader of the party. In the course of this he has shown that if there is complete trust in the person of the leader there is then no need of counting the votes of the majority and the minority, but should the leader not have achieved such trust of the followers, then there is no other go for carrying on the business but to rely upon the majority.

(4). **Rahmat al–lil–A'limin**. It is a very valuable work on the biography of the Holy Prophet (Allah's peace and blessings be upon him!), but it is a pity that it is incomplete. However, whatever has been written is an addition of a monumental work to the list of prophetic biographies.

Maulana Habib al–Rahman was of a very frail constitution; his intake of food was astonishingly low but inspite of emaciation and weakness he possessed unbounded courage. Exactly fourteen months after Hafiz Sahib's death, he passed away from this mortal world on the night of 4th Rajab, A. H. 1348/A.D. 1929, leaving the Dar al–Ulum as his eulogiser for ever and ever. May Allah illuminate his grave!

7. MAULANA QARI MUHAMMAD TAYYIB

He is Hazrat Nanautavi's grandson. He was born in 1315/1897. His chronogrammatic name is Muzaffar al–Din. He was admitted to the Dar al–Ulum at the age of seven; the ceremony of his admission to the school was performed in a glorious gathering of distinguished august men. Within the short span of two years he committed the entire Quran to memory with cantillation and orthoepy. After reading for five years in the Persian and

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1. To he exact, 504 pages. Vide the 1933 ed. of Matba–e Qasimi, Deoband. **(Translator)**

Mathematics classes, he started studying the Arabic syllabus which he completed in 1337/1918 and secured the sanad of graduation. During the course of education the teachers, because of his lineage, participated in teaching and training him on a high scale and in a special manner. The special sanad of Hadith he obtained from the most eminent ulema and teachers. The savant of the age, Maulana Muhammad Anwar Shah Kashmiri, was his special teacher in the Science of Hadith. In 1350/1931 he received khilafat from Hazrat Thanvi.

After graduation he started teaching in the Dar al-Ulum. Due to his own knowledge and learning, **geist**, and ancestral relation and respectability he soon won admiration in the students' circle. In early 1341/1924 he was appointed pro-vice-chancellor, in which post, till early 1348/ 1924, he kept taking part in the administrative affairs of the vice-chancellor's office, under the supervision of his august father and Maulana Habib al-Rahman. In the middle of 1348/1929, after Maulana Habib al-Rahman's demise, he was made vice-chancellor. In view of his precious experience, competency and ancestral lineage it had been proved that the capacity to run the Dar al-Ulum ran in his blood and was bred in his bones; accordingly, after becoming vice-chancellor, he very soon won popularity and greatness in the country due to his knowledge and learning and family respectability and influence, which proved very advantageous to the fame and glory of the Dar al-Ulum.

As such, the Dar al-Ulum has made remarkable progress during his vice-chancellorship. In 1348/1929, when he took the reins of administration of the Dar al-Ulum into his hands, there were only eight administrative sections; now their number has reached 23. At that time the budget of annual income of the Dar al-Ulum was Rs. 50,262; now it has risen to Rs. 26,00,000. In 1348/1929, the staff of the employees in the Dar al-Ulum consisted of only 45 hands, which number has now gone upto 200. The magistral staff then consisted of only 18 teachers; now there are 59. The students' strength then was 480 and now it is nearly 2,000.

Similarly there has beer addition to the buildings also: Dar al-Tafsir, Dar al-Ifta, Dar al-Quran, Matbakh-e Jadid, Fauqani Dar al-Hadith, Balai Masjid, Bab al-Zahir, two-storeyed Jamia-e Tibbia Jadid, Dar al-Iqama, the magnificent building of the Guest House, the long and wide halls of the library, Dar al-Iqama Jadid, Afriqi Manzil, addition of three auditoriums near the kitchen; all these buildings have been constructed during his vice-chancellorship. Moreover, the room of the Chhatta Mosque where Hazrat Nanautavi used to teach and inculcate had become dilapidated due to ravages of time; so it was also rebuilt.

In short, every department of the Dar al-Ulum has made unusual progress during his tenure of office. The administrative and consultative councils of the Dar al–Ulum, in connecion with the acknowledgement of his extrordinary services and as an expression of their appreciation, have, at different times, passed several resolutions. To keep the candle of the Dar al–Ulum alight he is still active in his old age like young men.

Academically, besides teaching, he has got a natural endowment in the art of oratory and lecturing, a gift of the gab. Right from the student days his speeches in the public functions are being heard with eagerness. Speaking on even the most important problems for two and three hours at a stretch he does not experience any interruption or difficulty. He has had special mastery in discoursing on the realities and mysteries of the Shari'ah and in making the subjects concise and compact. The modern educated class particularly enjoys his academic and philosophical style of discourse; his lectures are specially popular in Muslim University, Aligarh, and other universities, and some of his momentous lectures have already been published by the former. There is no region in the country where the echo of his speeches may not have reached. When his fluent and fascinating speech passes through the deep ocean of knowledge, the stillness of the waves is worth seeing.

His presidential addresses in the annual sessions of the Jami'at al–Ulama have been highly valued; his academic lectures have created a particular circle of influence; and the effects of his elocution have also reached the academic circles outside India. In 1363/1934, during his journey to Hejaz, the speech he delivered as the leader of a dignified delegation of India in the court of Sultan Ibn Sa'ud, impressed the Sultan very much. Sultan Ibn Sa'ud honoured him with the award of a royal robe of honour and a gift of highly valuable books.

His journey to Afghanistan in 1358/1939 is an independent history of academic services; he had undertaken this journey as a representative of the Dar al–Ulum to forge educational and spiritual relations between the Dar al–Ulum and the government of Afghanistan. The academic circles of Afghanistan befittingly welcomed him. The government itself did him the honour of being his host. The educational and literary associations and government and non–government societies of Afghanistan invited him. The literary and academic circles there were very much impressed by his scholarly speeches. He has similarly toured foreign countries like Burma, South Africa, Zanzibar, Kenya, Rhodesia, Reunion, Madagascar, Ethiopia, Egypt, England, France, Germany, etc.

The fact is that there are many charming facets of his fascinating personality : nobility and humanity, personification of modesty, purity of heart, knowledge and learning, oratory and art of public speaking, sermonizing and inculcation, simplicity and humility, philosophic eloquence and succinctness while talking; in fine, his commanding and towering personality is an exquisite amalgamation of deeds and character, grandeur and elegance.

Besides the administrative affairs of the Dar al–Ulum, the things he has had a natural interest in are education and teaching, missionary work and preaching. Due to these accomplishments he commands a pre–eminent position in the country. His zest for recreation consists in reading and writing books. This diversion of his always continues over and above the adminstrative affairs of the Dar al–Ulum and the quantum of teaching work, particularly so during the free hours in the course of a journey. When not out of station, that is, while residing at Deoband, there is almost daily a regular get-together of friends and scholars, between Asr and Maghrib, in the male parlour, where the topics of discussion are generally of an academic nature and interest. He has affinity with the art of poesy also; many of his poems have been published; the title of the collection of his poetical compositions which too has been published is **Irfan-e A'rif**.

Like his mastery in the art of elocution and oratory, he is also a profound, prolific and talented author; the number of his works is pretty large, some of which are named below :—

Al-Tashabbuh fil-Islam, Mashahir-e Ummat, Kalimat-e Tayyibat, Atyab al-Thamar fi Mas'alat al-Qaza wal-Qadar, Science Awr Islam, Ta'limat-e Islam Awr Masihi Aqwam, Mas'ala-e Zuban-e Urdu Hindustan Men, Din-o Siyasat, Asbab-e Urooj-o Zawal-e Aqwam, Islami Azadi ka Mukammal Program, Al-Ijtehad wal-Taqlid, Usool-e Da'wat-e Islam, Islami Masawat, Tafsir-e Sura-e Fil, Fitri Hukumat, etc.

8. ALLAMAH SHABBIR AHMED USMANI[1]

He was Maulana Fazl al-Rahman's eldest son. He was born on 10th Muharram, A. H. 1305/A. D. 1887, at Bijnor. At the age of seven he started reading the Holy Quran. The date of his admission in the Dar al-Ulum is 10th Rabi al-Sani, A. H. 1319; of graduation, 1325/1907. He was one of the well-guided disciples of the Shaikh al-Hind and also owed allegiance to

1. Maulana Usmani's chancellorship began in 1354/1935 and ended in 1362/1944; during this whole period Maulana Muhammad Tayyib was vice-chancellor as usual and, thank Allah, he is still functioning on this exalted station

him. After graduation he was appointed head-teacher in the Madrasa-e Fatehpuri at Delhi; from there he was called to the Dar al-Ulum in 1328/ 1910. Here, for a long time, he taught books to the higher classes. Maulana Usmani's teaching of the **Sahih-e Muslim** was very famous, and he had a deep insight into Hazrat Nanautavi's sciences. After rendering teaching services in the Dar al-Ulum for a long time, in 1346/1928, due to certain differences with the authorities of the Dar al-Ulum, he, along with Maulana Anwar Shah Kashmiri, Maulana Mufti Aziz al-Rahman and some other gentlemen, went to Jamia-e Islamia, Dabhel (Dist. Surat).

After Hazrat Shah Sahib's death, he was appointed Shaikh al-Hadith there in 1352/1933. In 1354/1935, at Hazrat Thanvi's and other elders' instruction he came back to the Dar al-Ulum and while maintaining his relation with Jamia-e Islamia, Dabhel, he continued to serve the Dar al-Ulum as its chancellor till 1362/1944.

It will not be inapt here to reproduce that speech of Allamah Usmani which he had delivered at the time of his taking the reins of administration into his hands. In his speech he had explained, in a very subtle manner, the causes of his separation from the Dar al-Ulum in 1346/1928. Since the previous bitterness is excellently compensated by this speech, its requisite portions are reproduced here. Allamah Usmani had stated in a very eloquent and pithy manner :—

"This Dar al-Ulum is the benefactor (lit., patron) of all of us. All of us were born here; here we played, here we bounced and bounded, here we learned to read and write, and here we taught; whatever we attained and learnt, it is due to this headspring of knowledge and gnosis only. This our Dar al-Ulum is indubitably a vast sea, a shoreless ocean of reality and divine knowledge. Its grace is current not only in India but wherever the sound of "Said Allah and Said the Apostle" is heard, it is also its resounding only, even as in the months of May and June the sea becomes hot due to the heat of the sun and heat is created in its heart, the air lifts up vapours from it and spreads them over the earth in the form of clouds, and these big and small pieces of clouds, rising from the Bay of Bengal or the Arabian Sea, burst in far off lands whereby the dead earth is revived and dead farms begin to bloom and become verdant.

"But when there is billowing and agitation in the sea due to its boiling, some partial losses are also caused. As such, under such circumstances, life and wealth are also often lost. Sometimes huge ships too are involved in danger and some of them get drowned. And when those vapours, changing into clouds, spread over the earth, sometimes

thunder and lightning are also produced in them which frighten the people and sometimes a bolt of lightning strikes someone. But inspite of all these losses those who have an eye upon Allah's mature wisdom understand that some absolute good too is surely going to appear from these losses, and though these losses are painful for the creatures and though this ferment and agitation of the sea puts man into distress, some great benefit and some provision of life for the creatures is to appear from the same losses. In short, the aftermath of all this process happens to be this that when the rain has rained down and the dead earth has received that much amount of water that it needs, the same rain water some of which is used up by the earth, ultimately passing through channels and rivers reaches to join its original headspring from which it had been produced and from which it had separated.

"So understand it just like that that in accordance with the creative exigencies of the workers of destiny and fate, some time back a commotion of sorts, a heat had been created in the heart of the academic sea of the Dar al-Ulum, wherefore waves rose up and clashed with each other. During this spell of surging and commotion some losses were also caused but some waves and drops of this sea, forming into a cloud of mercy, went and rained over the land of Gujarat. Well, the mention of (insignificant) people like us apart, there is indeed no doubt at all regarding the savant of the time, Hazrat Maulana Sayyid Anwar Shah Kashmiri and Hazrat Maulana Mufti Aziz al-Rahman that they were clouds of mercy. By the light of the countenance of these savants the home of heretic innovations that was Gujarat, is today, thank Allah, resplendent with the light of the Quran and the Sunnah. The fanatical people of Gujarat used to consider it a great sin to shake hands with the Deobandi ulema and if someone did shake hands by mistake, it was thought necessary to wash the hands with soap, so much so that even a mosque had to be washed if per chance a Deobandi divine happened to say his prayer in it. But the same fanatics today — praise be to Allah —, as a result of the diffusion of the light of the Quran and the Sunnah in that region, pride themselves over doing even a menial service (lit., setting a pair of shoes in order for the wearing of any dignified person) to the truthful ulema; and now — thank Allah! — the very condition has been reversed.

"Yearning for the annual function of our madrasah that is held in Dabhel, thousands of men await it eagerly throughout the year, counting the days on fingers as to when the function would be held and they would have the felicity of participating in it. In short, some of those big and small clouds which, breaking from their original source, had rained down on the land of Gujarat, got used up in the meanwhile, and some of them, passing

different periods, at last came back and joined their original headspring. My returning to the Dar al-Ulum now or the Dar al-Ulum's attracting me is of the same nature and relation as a drop has with the sea. So if a drop returned to its main spring, what wonder has the drop worked, what is its excellence therein? May Allah Most High bestow upon all of us the grace to compensate for the previous losses and redress our shortcomings.

"You may understand the example of our returning to the Dar al-Ulum like the example of faith (**iman**) given in the noble hadith that when the snake slithers into its burrow, it shrinks, and faith too likewise would shrink in the last era and would return to its original tract, even as the snake returns to its hole. The Dar al-Ulum, Deoband, is a divine trust, a dear wealth of the Muslims. It has been raised with the bricks of piety, those who laid its foundation-stone were not members of the nobility and the affluent class; on the contrary its founders were a few pious souls, faqirs and saints. Hence it should be preserved on their principles and pattern only and all should in fact join hands to protect it".

In respect of knowledge and learning, intelligence and acumen, statesmanship and reasonableness, Allamah Usmani was being reckoned amongst the few outstanding ulema of India. He had had equal mastery both in speech and writing (lit., tongue and pen). A high-ranking litterateur in Urdu and a master of spell-binding oratory, both his writings and speeches used to be unparalleled in respect of eloquence and succinctness, commonly-intelligible arguments, effective similes, style of expression and subtle points of wit and wisdom. Because of his having deep insight into the current affairs, his speeches used to be highly appreciated by the high and the low. The connoisseurs still cherish the memory of his eloquent, expressive and scholarly speeches in grand functions. It was Maulana Usmani who had received the honour of writing and reading out in the function the last address Hazrat Shaikh al-Hind had delivered on the occasion of the founding of the Jamia-e Millia Islamia (Delhi), during his last days.

Ilm al-Kalam, Al-Aql wal-Naql, Ijaz al-Quran, Hijab-e Shara'i, and **Al-Shahab le-rajm al-Khatif al-Murtab**, etc. are his monumental works. Maulana Usmani's exegetical marginalia on the translation of the Holy Quran by Hazrat Shaikh al-Hind are very famous. His valuable book entitled **Fath al-Mulhim** in the science of Hadith is, from the Hanafite point of view, the first commentary on the **Sahih-e Muslim**. This is such a magnum opus of his that it has familiarized his knowledge and learning in the whole Islamic world.

In politics Maulana Usmani had from the very beginning joined the Jami'at al-Ulama-e Hind and earlier he had been an important member of

the Khilafat Committee. In 1333/1914, during the Balkan war, he had participated very ardently in collecting funds for the Turks. Maulana Usmani remained a member of the executive council of the Jami'at al-Ulama-e Hind for a number of years, and was reckoned amongst the first class leaders of the said organization of the ulema. In the end, due to the question of one-nation theory, he dissented with the Jami'at al-Ulama and joined the Muslim League and, in 1365/1946, he was elected president of the Jami'at al-Ulama-e Islam. In 1946, when an election was held for the Indian Constituent Assembly, he was elected its member on behalf of the Muslim League from Bengal. After the partition of India, he was elected as a member of the Pakistan Constitutent Assembly in his capacity as a representative of East Bengal. To participate in the session of the Pakistan Constitutent Assembly Maulana Usmani went to Pakistan before Ramazan, A. H. 1366/1947 and then stayed in Karachi foreover. Along with his membership of the Pakistan Constitutent Assembly he was also elected as the president of the Shara'i Dastur-saz Committee. In Pakistan he rendered many religious and national services; his academic and political services had a special impression on the highest authority of Pakistan. He enjoyed a great position particularly as a religious divine and thinker and along with his religious leadership, his political leadership was also acknowledged on all hands.

Jamia-e Abbasia, Bhawalpur, is an old seminary in Pakistan. Its educational and administrative set-up had much deteriorated. So the Education Ministry of the Bhawalpur State requested Maulana Usmani to make it convenient to go to Bhawalpur and favour the state with his opinion as regards improvement and progress of the said seminary. Accordingly he went to Bhawalpur but hardly had he started consultations with the Ministry of Education there when suddenly, on 21st Safar, A. H. 1369/1949, he, after a few hours' illness, passed away. His bier was taken from Bhawalpur to Karachi and his body was laid into the grave prepared near his residence on Muhammad Ali Road.

In a condolence meeting held in the Dar al-Ulum at Allamah Usmani's demise, Hazrat Maulana Madani said in his speech : "The late Maulana's personality was unique; in knowledge and learning his rank was very high and he was one of the top-most ulema. Political differences were indeed there between us but they are at their place. The God-given mastery in writing and speech was the late Maulana's special feature and he was a repository of many other good qualities".

THE EMINENT MUFTIS OF THE DAR AL-ULUM

It has alréady been mentioned in the foregone that at the time the

Dar al-Ulum was established, old religious schools in India had almost faded out of existence. After the tumultuous upheaval of 1857, a sufficiently large number of ulema was consigned to the rope and the gibbet, and some of the ulema, for their 'crime' of participation in the war of independence, were sentenced for life and sent to Andaman-Nicobar Islands. Some of them, eluding capture and imprisonment by the English, gave them the slip and migrated to other countries. The old generation of the remaining ulema was gradually coming to an end. Under such circumstances those who could explain propositions were few and far between. However the people saw a ray of hope when the Dar al-Ulum came into being. The practice of the common run of Muslims with the Dar al-Ulum has always been such that whenever any problem arose in the country and the Muslims felt any difficulty, they have automatically looked up to the Dar al-Ulum. Accordingly, enquirers of propositions began to refer to it and hence the work of fetwa-writing, along with the work of teaching, is being done from the very inception. First of all Hazrat Maulana Muhammad Yaqub Nanautavi who was principal in the Dar al–Ulum was rendering this service, which he continued from A. H. 1283 till before his death, that is, upto A. H. 1301. After his demise this work was being taken from different teachers, and in this way this work went on till A. H. 1309. But when the number of queries reached an extraordinary limit, in A. H. 1310 a regular Dar al–Ifta was established in the Dar al-Ulum, and Hazrat Maulana Mufti Aziz al–Rahman Deobandi was appointed on the post of mufti. The Dar al–Ifta, besides guiding in religio-legal matters, is also a very forceful means of rapport between the Dar al-Ulum, Deoband, and the common run of Muslims. The fetwas of the Dar al-Ulum have been highly esteemed in and outside the country; besides the masses the law courts in the country also honour them and consider them decisive. The total number of fetwas issued from the Dar al–Ifta from A. H. 1330 to A. H. 1396 is 4,39,336.

1. MAULANA MUFTI AZIZ AL-RAHMAN

The year of his birth is A. H. 1275 and the chronogrammatic name given him was Zafar al–Din. The name of his august father was Maulana Fazl al–Rahman. In the late A. H. 1284 when the class for reading the Holy Quran was started in the Dar al-Ulum, he was admitted to this class for memorizing the Quran. In Sha'ban, A. H. 1285, he took the test for having committed half of the Quran to memory [1] and in A. H. 1287 he memorized the entire Quran. The teacher of that class then was Hafiz Namdar Khan. In

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1. **Rudad–e Dar al-Ulum, Deoband**, A. H. 1285, p. 14.
2. **Rudad–e Dar al-Ulum, Deoband**, A. H. 1287, p. 13.

A. H. 1295 he took the examination for **Bukhari Sharif, Muslim Sharif** and **Sharh-e Aqa'id** and graduated from the Dar al-Ulum. The teachers of the Dar al-Ulum then were Hazrat Maulana Muhammad Yaqub Nanautavi, Hazrat Maulana Sayyid Ahmed Dehlavi, Hazrat Shaikh al-Hind and Maulana Abd al–Ali (Allah's mercy be on all of them!). In the commencement function (**Jalsa–e Dastar–bandi**) of A. H. 1298, he was awarded the sanad and the turban at the hands of Hazrat Maulana Rasheed Ahmed Gangohi.

After graduation he worked for some time as an assistant teacher in the Dar al-Ulum, rendering at the same time the services of fetwa–writing under the supervision of the principal, Maulana Muhammad Yaqub. Then he was sent to Meerut, where, at Madrasa–e Islamia, Inderkot, he remained engaged in teaching for several years. In A. H. 1309 the elders of the Dar al-Ulum selected him for the post of the pro–vice–chancellor, and after one year he was also appointed as mufti and teacher. It is stated in the report for the year A. H. 1333 as follows:—

"Maulavi Aziz al–Rahman, after graduation, worked as an assistant teacher in the Dar al-Ulum and also did the work of fetwa–writing under the supervision of Maulana Muhammad Yaqub. During this period there arose in him a desire for the mystical path and he vowed allegiance at the hands of Hazrat Maulana Rafi al–Din in the Naqshbandiyya order. After having completed austere practices (for self–culture) and exertions with the unregenerate soul (**mujahadat**) he received the 'permission' of the order. For some years he worked as teacher in Madrasa–e Islamia, situated at Inderkot, in Meerut. During that period he entertained a desire to go for pilgrimage. Along with hajj the other purpose in this journey was to stay in attendance on Shaikh al–Masha'ikh Hazrat Haji Imdad Allah (may his secret be sanctified!). As such, he spent one and a half years in this journey; and Hazrat Haji Sahib made him his "**Majaz**" (a disciple declared as competent to receive allegiance from aspirants). He had gone to Mecca in Shawwal, A. H. 1305 and returned in Safar, A. H. 1307. In A. H. 1309 he was called to Deoband from Meerut and since then he has been continually busy in serving the Dar al-Ulum. He is at present the mufti of the madrasah but some lessons of Hadith, Tafsir and Fiqh are also assigned to him[1]".

Mufti Sahib used to write the answers to very important and vexed questions (istafta) off–hand and spontaneously, without referring to books. For nearly forty years he rendered this great service of writing fetwas in the Dar al–Ifta on behalf of the Dar al-Ulum. In this long period he wrote many

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1. **Rudad–e Dar al-Ulum**, A. H. 1333, p. 19.

difficult fetwas which are not merely fetwas but are of the nature of adjudgement in controversial cases, but he used to write the answers thereof in a few words only. The post of the Dar al–Ifta used to be with him even during journeys and he used to write fetwas informally through sheer acumen, expertise and consummate ability. The explicit texts of Fiqh he mostly remembered by heart. A great peculiarity of his fetwas is that they are easily intelligible; the language of the fetwas is easy and fluent, a feature which is not to be found in the fetwas of this era.

Among the religio–legal sciences, fetwa–writing is a very difficult task. The knowledgeable alone can appreciate the delicate points that crop up in this task due to change of circumstances. Ordinarily, fetwas have been written in every period but the consummate expertise possessed by Mufti Sahib has been shared by only three men in the Deobandi group: Maulana Rasheed Ahmed Gangohi, Mufti Sahib himself and Maulana Mufti Kifayat Allah Dehelvi. It is regrettable that the record of those fetwas Mufti Sahib had written between A. H. 1310 and A. H. 1329 is not extant. A great peculiarity of his fetwa–writing was also this that he never overlooked the **zeitgiest** and the demands of the time of which he used to have a profound knowledge. If there could be two decidable aspects of a proposition (**mas'ala**), he would on such occasions always adopt the easy aspect and issue the fetwa on it only, never adopting that aspect which would create difficulties for the masses. Examples of this feature are present everywhere in his fetwas.

The fetwas issued between A. H. 1330 and A. H. 1346 number 37,561. But among these also the record of some years has been lost. The afore–said number is that of the recorded fetwas only. According to a cursory estimate of Maulana Muhammad Tayyib, vice–chancellor, Dar al-Ulum, Deoband,the number of Mufti Sahib's fetwas comes to the huge figure of nearly 1,18,000[1].This prodigious output and achievement of Mufti Sahib is a great and glorious religious service. This characterstic feature of his fetwas also commands a great importance that, in and outside India, these fetwas were being considered decisive in the worldly dealings, devotions and beliefs of the Muslims.

The fetwas written between A. H. 1330 to A. H. 1346, arranged in jurisprudential order, are being published by the Dar al-Ulum under the title **Fatawa Dar al-Ulum, Deoband**. Ten volumes have been published so far; the last volume consists of the **Kitab al–Tallaq** ("The Book of Divorce").

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1. **Muqaddama–e Fatawa Dar al–Ulum**, vol. i, p. 58

This series of **Fatawa** will most probably be completed in 12 volumes, details of which have been given in the foregone.

Mufti Sahib was not only a religious divine and mufti but also a gnostic and one of the great masters of the esoteric science. The practice of accepting allegiance and giving spiritual guidance was also constantly current; through his esoteric 'initiation' (**talqin**) and training thousands of the slaves of Allah benefitted and reached their goals.

"**Khatm–e Khwajagan**" ("The Seal of the Masters") is one of the famous practices of the Naqshbandi order. This was recited every day regularly after the Fajr prayer in Mufti Sahib's Mosque (which is known as Chhoti Masjid in Deoband).

Besides knowledge and practice, humility, self–effacement, self-suppression and self–obliteration constituted his special tenor, which used to appear even in small and minute details. A daily practice of his was that after the Asr prayer he would approach the doors of the houses near his locality (**mohalla**) and ask if anyone wanted to get any thing from the bazar. From within the houses someone would say: "Muftiji, bring chilies worth four paise for me"; a voice would say:" Oil is required"; and another would say: "We need salt".

Mufti Sahib then would take money from all, go to the bazar, buy the ordered commodity for each—salt for someone, chillies for another, coriander for still another—and tying all these things in the different corners of his large handkerchief would bring these himself. He never liked this burden to be shared by anyone else; sometimes he used to be bent by this load but under no circumstance he would tolerate to become light by entrusting it to someone else. Then he would personally go to each house and entrust the goods to all those who had ordered them. In this act of selflessness and service to the people he never imagined that he was doing a service or that it was some great action that was being done at his hands or that he was accomplishing some great work of selflessness.

Academic minutiae during lessons were over and above these practical 'strivings' (**mujahadat**). Along with fetwa–writing the work of teaching was done constantly. He used to teach higher lessons of Fiqh, Hadith and Tafsir. He would never adopt an assertive manner by ascribing great and important disquisitions, which used to be the product of his own acute mind, to himself. On the contrary, he would express it by way of a probability and say in the course of his lecture that "in this proposition one aspect can be this also". Though it used to be his own disquisitions,

he would never assert that "in this proposition my opinion and research is this". If it is pondered over, this position is so much more sublime and more delicate than this academic service and practical selflessness that everyone cannot aspire to reach it. One's own mind may present academic subtleties and yet this mind may never be brought to the fore;—of selflessness and self–annihilation ('fana') it is the highest state or station which can be attained by only that person in whose veins and sinews humility and self–effacement may have permeated.

Mufti Sahib had also resigned from the Dar al-Ulum along with Hazrat Anwar Shah Kashmiri. In A. H. 1347 when Shah Sahib, due to illness, came to Deoband from Dabhel, he had left fourteen portions of the **Bukhari Sharif** unfinished. At the insistence of the authorities of the Jamia–e Islamia, Dabhel, Mufti Sahib went to Dabhel in the middle of Rabi al–Sani, A. H. 1347, started the lessons and within the shortest possible time of one and a half months completed all the remaining fourteen portions!

In the beginning of Jamadi al–Sani he returned to Deoband. En route he was feeling indisposed. Treatment began when he reached Deoband but the condition did not improve. The "promised hour" had come. At last, on the night of 17th Jamadi al–Sani, A. H. 1347/A.D. 1928, he expired. Next day at 10–00 a. m. Maulana Sayyid Asghar Husain led the funeral service and at 11–00 a. m. he was laid to rest in the graveyard of the Dar al-Ulum.

'May Allah make his grave fragrant and make paradise his resting–place'!

He was a high–ranking personality amongst the matchless personalities possessing knowledge and practice, good morals and habits, gnosis and insight, and jurisprudential knowledge and understanding, appointed to grace the Dar al–Ifta of the Dar al-Ulum, Deoband.

2. HAZRAT MAULANA IZAZ ALI

He was one of the most distinguished graduates of the Dar al-Ulum. After his graduation from it in A. H. 1321, Hazrat Shaikh al–Hind selected him for Madrasa–e Naumania, Pureni, District Bhagalpur (Bihar). Accordingly, he taught in that region for nearly seven years. Then he came to Shahjahanpur and established a madrasah under the name 'Afzal al–Madaris' in a mosque where he used to teach for the sake of Allah (i.e., without charging any fees or taking any remuneration). For nearly three years he taught very successfully in this madrasah. In A. H. 1330 he was appointed as a teacher in the Dar al-Ulum, Deoband, and in the first year

he was assigned elementary books of Arabic like **'Ilm al–Sigha, Nur al–Ezah**, etc. In the report for that period it has been stated about this Professor of Literature as under:—

"Maulavi Izaz Ali is one of the middle graduates of the intermediate and the latter classes. He has been a teacher at some places. He is a young, talented, righteous and pious divine. In presence and character he is a relic of his ancestors. He has complete proficiency in different sciences; and great expertise particularly in the science of literature. Recently he has written a scholium on **Himasa** and is currently busy in margining the **Kanz al–Daqa'iq**, and earlier he had already written marginal notes on **Divan–e Mutanabbi**. He teaches in the middle classes of the Dar al–Ulum. Most of the lessons of the science of literature are handled by him. He also exercises the students in writing Arabic articles. He is an eloquent lecturer; the students are very familiar with him".

In A. H. 1340, when Maulana Hafiz Muhammad Ahmed, vice–chancellor of the Dar al-Ulum, Deoband, was selected for the post of the Chief Mufti of the erstwhile Hyderabad State, he, on account of his old age, took Maulana Izaz Ali with him. There he stayed one year and came back with Hafiz Sahib to Deoband. In the vacancy of the Chief Mufti Maulana Aziz al–Rahman he was appointed as Chief Mufti of the Dar al-Ulum, Deoband, on which post he stayed in the Dar al-Ulum till his demise.

Religious jurisprudence (Fiqh) and literature were his special fields. Initially when he came to the Dar al-Ulum, Deoband, he had been assigned elementary books of Arabic, as stated earlier, but at last his teaching attained such popularity that he became famous by the title of "Shaikh al–Adab wal–Fiqh" (Professor of Literature & Jurisprudence"). In the last phase of his life he also taught for several years the second volume of the **Tirmizi**, as also higher books of Tafsir. In Maulana Madani's absence he also had the chance many times of teaching the **Bukhari Sharif** also. In fine, he had had mastery over the books of all the disciplines — like the sciences of Fiqh, Hadith, Literature, Exegesis, etc. Along with teaching he had also had a special penchant for training and looking after the students; a quality from which the students benefitted very much and his pupils still remember him for this. His punctuality was proverbial and in his punctual engagement of his classes he was **sui generis**; so much so that some of the teachers of the Dar al-Ulum learnt the lesson of punctuality in attending their respective classes from this exemplary Professor of Literature.

From the very inception of teachership till his last breath he was

meticulously punctual in his work. He was a paragon of selflessness and humility. He would never feel ashamed of teaching the most elementary books along with the highest books; teaching **Tirmizi** and **Bukhari** (to higher classes), he would gladly teach **Mizan al–Sarf**, **'Ilm al–Sigha, Nur al–Ezah**, etc. to small children also. The most beloved student in his eyes would be one who devoted himself to studies with singleness of purpose and the most hated would be one who, engaging in non–educational pastimes, showed carelessness in studies, though such a student be his own offspring.

Even as this professor of literature had great mastery in writing Arabic prose and poetry, he was equally highly proficient in composing Urdu prose and poetry also. He had a special style in Urdu prose. Though his hand was not quite legible, the style of writing was such that it looked pleasing to the eye.

In accordance with the standard of the **Nafahat al–Yemen** in the Arabic literature, he had compiled a book entitled **Nafahat al–Arab** (in Urdu), comprising historical anecdotes, fables and moral themes. This book became very popular in Arabic schools and as such was included in the syllabi of the Dar al-Ulum and many other madrasahs. Besides this, he has written many useful marginalia on **Nur al–Ezah, Sharh–e Niqaya** and **Kanz al–Daqa'iq** in Fiqh, and **Divan–e Himasa** and **Divan–e Mutanabbi** in Arabic literature, which are highly appreciated among the teachers as well as the taught.

His ability in administrative matters too was acknowledged on all hands and his administrative know–how was often utilised in the management office also. In short, he was an incomparable teacher, an erudite religious divine and a versatile personality. The period of his academic services in the Dar al-Ulum extended over 44 years.

He was entrusted with the post of Ifta twice: first time from A. H. 1347 to A. H. 1348, and second time from A. H. 1364 to A. H. 1366. During the period of his presiding over this post of Ifta, 24,855 fetwas were written. He passed away from this mortal world in A. H. 1374.

3. MAULANA MUFTI RIYAZ AL-DIN

He was one of the disciples of Hazrat Shaikh al–Hind; he graduated from the Dar al-Ulum in A. H. 1330. He was a resident of Afzalgarh, Dist. Bijnor. After Mufti Aziz al–Rahman's resigning, he was entrusted with the services of the Dar al-Ifta in the late A. H. 1347 on which post he served till the early A. H. 1350. During this period of more or less two years

nearly seven thousand queries (**istafta'at**) were answered from the Dar al-Ifta. In Safar, A.H. 1350, he was transferred to the teaching department. He was a very virtuous and accommodating (**maranjan maranj**) man. He died on 22nd Zil-hijja, A.H. 1362, and lies buried in the Qasimi graveyard.

4. MAULANA MUFTI MUHAMMAD SHAF'EE

He was born in 1314/1896. Hazrat Gangohi proposed the name Muhammad Shaf'ee for him. Originally he belonged to Deoband. He prosecuted his studies in the Dar al-Ulum and graduated in A.H. 1336 at the age of 22 years. Thereafter, in A.H. 1337, he was appointed teacher in the primary class in the Dar al-Ulum but covering the stages of teaching quickly he soon joined the cadre of the teachers of the higher classes. He had had from the very beginning a natural affinity with Fiqh and Literature. In 1350/1922 he was appointed to the Mufti's post. In 1368/1949 he went away to Pakistan, where, as a member of the Board of Islamic Teachings in the Constituent Assembly, he helped in compiling the Islamic constitution. In 1951 he established a seminary under the name Dar al-Ulum at Karachi which is now an important and great centre of Islamic learning there.

Mufti Sahib's knowledge was vast and profound and he possessed excellent ability in almost all the current scholastic disciplines. He is an author of many religious books : a stock of very useful books on Tafsir, Hadith, Fiqh and polemics has emanated from his pen. All his big and small books total upto nearly two hundred. Hundreds of his pupils and disciples are rendering religious services, besides the subcontinent, in various foreign countries. Initially he vowed allegiance to Hazrat Shaikh al-Hind; after the latter's demise, he resorted to Hazrat Thanvi and obtained khilafat from him. Simultaneously with the work of teaching religious sciences and writing books on them, throughout his life he remained occupied in spiritual beneficence also. He had also had a taste for poetry; a collection of his Arabic, Persian and Urdu panegyrics, elegies and a number of poems has already been printed and published. In Pakistan he held the position of the Chief Mufti.

Mufti Muhammad Shaf'ee discharged duties of the Dar al-Ifta twice : at first from A.H. 1350 to A.H. 1354 and then from A.H. 1359 to. A.H. 1361. During his tenure of office nearly 26,000 fetwas were written.

A detailed account of him has already been given in Chapter IV.

5. MAULANA MUFTI MUHAMMAD SAHOOL

His native-place was Pureni, Dist. Bhagalpur (Bihar). Having taken

primary education at home, he joined Maulana Ashraf A'lam's teaching circle in Bhagalpur. From there he went to Kanpur and studied under Hazrat Thanvi and Maulana Muhammad Ishaq Burdwani at Madrasa-e Jam'e al-Ulum, and then at Madrasa-e Faiz-e A'm under Maulana Muhammad Farouq Chiryakoti. The zest for the acquisition of knowledge then took him from Kanpur to Hyderabad; this journey he covered in two months — on foot! During his stay in Hyderabad he acquired the knowledge of logic, philosophy, astronomy, literature and Principles of Fiqh from Mufti Lutf Allah Aligarhi and Maulana Abd al-Wahhab Bihari. Reaching Delhi from Hyderabad, he attended lectures of Maulana Nazeer Husain; in the end he took admission in the Dar al-Ulum and completed the study of Hadith under the instruction of the Shaikh al-Hind. After graduation he served as a teacher in the Dar al-Ulum for seven, eight years, and then as head teacher and Shaikh al-Hadith at Madrasa-e Azizia, Bihar Sharif, Madrasa-e A'liya, Calcutta; and Madrasa-e A'liya, Sylhet (Assam). In 1920 he was appointed as principal in Madrasa-e A'liya Shams al-Huda, Patna. In short, he taught for as many as 46 years in the great madrasahs of U.P., Bihar, Bengal and Assam. From A.H. 1350 to A.H. 1362 he was a member of the Majlis-e Shura of the Dar al-Ulum. He passed away on 27th Rajab, A.H. 1367/A.D. 1948; his grave is in Pureni.

Maulana Muhammad Sahool discharged the duties of the Chief Mufti in the Dar al-Ifta for nearly three years — from A.H. 1355 to A.H. 1357. During his tenure, 15,185 fetwas were dispatched from the Dar al-Ifta.

6. MAULANA MUFTI KIFAYAT ALLAH GANGOHI

He graduated from the Dar al-Ulum in A.H. 1323 and rendered teaching services in various madrasahs. In the late A.H. 1356 he was selected for the Dar al–Ifta of the Dar al–Ulum. Thereafter, in early A.H. 1359, he was transferred to the teaching department. In A.H. 1363 he resigned from the Dar al-Ulum and went to Meerut, where he remained occupied in teaching. During his office, 5,840 fetwas were sent from the Dar al–Ifta.

7. MAULANA MUFTI MUHAMMAD FAROUQ AHMED

He is the son of the famous divine and saintly person of the Deoband group, viz. Hazrat Maulana Siddiq Ahmed Anbahtavi. For a long time he rendered services of teaching and fetwa–writing in Jamia–e Abbasia, Bhawalpur. In the late A.H. 1362 he was appointed Chief Mufti in the Dar al–Ifta, where he served in this capacity for more or less one year. In A.H. 1363, pressure was brought upon Maulana Farouq Ahmed from the Ministry of Education of the Bhawalpur State to return to his previous

position at Bhawalpur. So he went there and was appointed Shaikh al-Hadith in the said Jamia-e Abbasia. Then he became principal in Madrasa-e Qasim al-Ulum, Faqirwali, Dist. Bhawalpur. In A.H. 1380, due to old age and weakness, he retired to his house and home. During his one-year tenure as many as 8,427 fetwas were written in the Dar al-Ulum.

8. MAULANA MUFTI MAHDI HASAN

His native-place is Shahjahanpur. He was born in A.H. 1301. He graduated from Madrasa-e Aminia, Delhi, in A.H. 1326, and was one of the distinguished pupils of Hazrat Maulana Mufti Kifayat Allah Dehelvi. He had also been awarded the "turban of proficiency" in the convocation held at Dar al-Ulum, Deoband, in A.H. 1328. After his graduation, Mufti Sahib sent him to Madrasa-e Ashrafiya, Rander, Dist. Surat, where he spent a very long time in teaching and fetwa-writing. The people of Gujarat were highly impressed by his knowledge and learning. Besides having matchless expertise in the Hanafite jurisprudence, he had a profound insight in Hadith and Asma al-Rijal (the art determining the authenticity of the narrators of the prophetic Hadith). In A.H. 1367 he was appointed Chief Mufti of the Dar al-Ifta at the Dar al-Ulum. Retiring in A.H. 1387 due to his long illness, old age and debility, from the Dar al-Ulum, he returned to his beloved home-town, Shahjahanpur[1].

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1. According to the late Mufti Sahib's second son, Sayyid Muhammad Mian Shahjahanpuri, who often comes into contact with me at Surat and has been kind enough to supply some information to me regarding his august father, the date of Mufti Sahib's birth was 2nd May, 1882 (Rajab, A.H. 1300). His father's name was Kazim Hasan and grandfather's, Fazl Allah. They belonged to a Sayyid family which had come to India during the Mughal emperor Shahjahan's time. He memorized the Quran and acquired the primary education of Urdu and Persian under the instruction of his father, Sayyid Kazim Hasan, and his own real brother, Maulavi Munshi Sayyid Sultan Hasan. In the primary stage of learning Arabic he was a student at Madrasa-e A'yn al-'Ilm at Shahjahanpur and for higher studies and graduation he went to Delhi and Deoband. He vowed allegiance to Maulana Rasheed Ahmed Gangohi at the instance of Hazrat Maulana Abd al-Raheem Raipuri under whose guidance he had traversed the mystic path (**suluk**). Hazrat Raipuri asked him to lead the prayers in his mosque at Raipur for fifteen days, then took him to Gangoh where also he was assigned the same duty for another fortnight and then was asked to vow allegiance to Hazrat Gangohi.

He was a hafiz of Asma al-Rijal and had a jurisprudential insight in the science of Hadith. He was an Imam of his time of the Hanafite tack. Seeing Mufti Sahib's Hanafite sevices, Allama Kauthari, Shaikh al-Islam of Turkey during the last phase of the caliphate, had said: "On the Day of Judgement I will tell Imam Abu Hanifa that I also served the Hanafite tack but when I acquired academic information regarding Mufti Mahdi Hasan, I put down my pen for he is wortheir than me of this statement"

According to Shaikh al-Hadith Maulana Fakhr al-Din, Mufti Mahdi Hasan was a genius of his time. He had such mastery over the science of Hadith and the art of Asma al-Rijal that if

During his presiding over the Dar al-Ifta, as many as 75,324 fetwas were issued from the Dar al-Ulum. Mufti Mahdi Hasan was an abstinent and pious man, hospitable and generous, but at the same time he was very candid and fearless in speaking the truth. He had also had a taste for the art of poetry. His nom de plume was **Azad**. He was under allegiance to Hazrat Gangohi but received 'permission' and khilafat from Hazrat Gangohi's spiritual successor (khalifa), Maulana Shaf'ee al-Din Makki.

Mufti Mahdi Hasan has been the author and compiler of many important books amongst which the Arabic commentary entitled **Qala'id al-Azhaar** on **Ma'ani al-Athaar** of Tahavi runs into six volumes. Two of these six volumes have been published. The first two volumes of Imam Muhammad's **Kitab al-Hujja** which is on Fiqh and is in four volumes has been published

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(foot-note continued from the previous page)

any man read or recited a hadith or took the name of any narrator, he would fully explain it, quoting references with critical appreciation. He had such comprehensive grasp over the jurisprudential minutae that he used to answer queries without referring books and would quote actual passages and pages. In answering queries he would first adduce his arguments from the Quran, then from the Hadith and then from the consensus and then would write the decreed statement,couching the answer in such a way that it satisfied the querist fully. The answer used to have the tone and grade of a ruling. In modern–age propositions he would give references from the Hanafite Fiqh and remove complications. Hearing radio news from different provinces he would order to begin or not to begin fasting during the month of Ramazan. On vexed questions like the taking of loans from banks and cooperative societies and of insurance policies he had given permission nearly 35 years ago. He had also given the ruling of legitimacy for the profession of photography and those sciences in which photography is taught. Sometimes Maulana Qari Muhammad Tayyib himself would approach him personally to get the replies to intricate and involved questions, saying "your answers are reasonable and decisive". This is a great compliment indeed

As a poet — and he was no ordinary poet — he was a disciple of an august and saintly elder of his own family, namely, Maulana Sayyid Husain Ahmed Mian Bebaak, who, in his turn, was a disciple of the renowned Dagh Dehelvi. Mufti Sahib presided over many a poetic symposium held at Surat and Deoband, and trained many young poets in the art of poesy. Like leaving a number of poet-disciples, he has left behind many qualified muftis like Mufti Abd al-Rahman of Madrasa-e Abna, Mufti Aziz al-Rahman Bijnori, and Mufti Ahmed Ebrahim Bemaat, who is presently working as Shaikh al-Hadith and Mufti in Dar al-Ulum Falah-e Darayn, Tadkeshwar, Dist Surat.

He has also left behind two sons. The elder son, Maulana Sayyid Ahmed Mian, Mufti of Nagpur, is a learned divine, having a deep insight in the Islamic sciences with a modern touch, and is especially influential in the modern-educated class of the city. The younger son, Sayyid Muhammad Mian, is also a learned man but he is more interested in the current politics of the country.

Mufti Mahdi Hasan served for the edification of the Muslims of Gujarat at Rander for 42 years. (May his soul rest in peace!) (Translator).

by the Da'irat al-Ma'arif with his emendation and marginal notes. It is a very rare book of which one Ms. was extant in Istanbul. It is one of the basic books of the Hanafite Fiqh. Mufti Sahib spent twenty years in the recension and marginal notes of this manuscript. His marginal notes on Imam Muhammad's **Kitab al-Athaar** are a valuable academic wealth. He had also written the commentary on **Nakhbata al-Fikr** but it has not been published so far. All these books are in the Arabic language. Besides these, he wrote more than two dozen treatises in Urdu but they also could not be published.

Mufti Mahdi Hasan died in his native Shahjahanpur, on 28th Rabi al-Sani, A.H. 1396, after a long illness.

9. MULANA MUFTI MAHMUD HASAN GANGOHI

He was born in the beginning of Jamadi al–Sani, A. H. 1325, at Gangoh. He prosecuted his studies at Mazahir–e Ulum, Saharanpur, and Dar al–Ulum, Deoband. In A. H. 1351 he completed his study of Hadith in the Mazahir–e Ulum, Saharanpur, and there itself, for nearly twenty years, he continued to render the services of fetwa–writing and teaching. Then, for nearly fourteen years, from A. H. 1371 to A. H. 1384, he graced the post of principalship and fetwa–writing in Madrasa–e Jame'e al–Ulum, Kanpur, where there was a great impact of his knowledge and learning, abstinence and piety and saintliness upon the people.

In A. H. 1385 he was selected for the post of Mufti in the Dar al–Ifta of the Dar al–Ulum, Deoband, on which post he is still working. Besides fetwa–writing, he also teaches the second volume of the **Sahih–e Bukhari** to the students.

He has not produced any independent book but his important fetwas have been published in different journals. **Nizam**, the monthly journal from Kanpur is being published under his patronage for a number of years. The style of writing in the fetwas is concise.

Mufti Sahib has received khilafat and 'permission' from Hazrat Shaikh al–Hadith Maulana Muhammad Zakariya. His residence is always resonant with the 'remembrance' (**zikr**) of the 'remembrancers' (**zakirin**). He is very unassuming and hospitable; a man of vast reading, a regular 'remembrancer', an 'occupied' (**shaghil**), large–heartd and generous august man. One is reminded of the ancient ulema on seeing him. An important peculiarity of his is also this that whatever salary he receives

from the Dar al-Ulum, he not only returns it to the Dar al-Ulum every month but also adds something to it from his own pocket; this practice of his is current still.

10. MAULANA MUFTI NIZAM AL-DIN

He was born in A.H. 1328 at his native-place, Ondra, Dist. Azamgarh. He received primary education in the local schools and then studied in Madrasa-e Ihya al-Ulum, Mubarakpur (Azamgarh). Thereafter, he read upto the intermediate classes in Madrasa-e Azizia, Bihar Sharif, and Madrasa-e A'liya, Masjid Fatehpuri, Delhi. In the end he took admission in the Dar al-Ulum, Deoband, and completed the Daura-e Hadith in A.H. 1352.

At first he rendered teaching service in Madrasa-e Jam'e al-Ulum, Jatinpur (Azamgarh) and in Gorakhpur, and then was appointed in Madrasa-e Dar al-Ulum, Mau Nath Bhanjan, on the post of teacher and fetwa-writer. In A.H. 1385, on the call of the Dar al-Ulum, Deoband, he came to Deoband and was entrusted with the post of Ifta, which he still occupies. He has got a good knack of fetwa-writing; his answers to the queries are detailed. Most of his important fetwas are being published in the journal **Dar al-Ulum**, Deoband.

, He has had the honour of vowing allegiance to and receiving khilafat from Hazrat Shah Vasi Allah (may his secret be sanctified!). Simplicity and dignity are conspicuous in his disposition.

CHAPTER VI

THE SYSTEM OF EDUCATION IN THE DAR AL-ULUM

Before describing the curriculum of the Dar al-Ulum it will be apt to relate a short history of the syllabi of Arabic sciences so that the academic tendencies, right from the first decade of Islam to the present day, may be briefly estimated.

In the prophetic era education began with the Holy Quran. During the caliphate of Hazrat Umar special arrangement was made, along with the teaching of the Quran, for the teaching and learning, and dissemination and publication of the Hadith lore also. As time rolled on and educational needs multiplied, as per necessity, disciplines also continued to be added. Till the middle of the second century hijri, arts and sciences were restricted to the Quran, Hadith, Fiqh and the Arabic poetry. Thereafter, till the end of the fourth century hijri, which is called the age of invention and redaction, the invention of different arts and sciences and their translations came into being along with civilisational growth and progress, and as per necessity some arts also began to be taught. As such, Hadith, Tafsir, Fiqh, Principles of Fiqh, Grammar and Syntax, Lexicon, Arabic poetry and History were considered the subjects for scholastic education of that period. Medicine, Astrology, Astronomy and some other Greek sciences can also be added to this syllabi.

Between the fifth and the seventh century hijri the science of Dialectics or Scholastic Theology was established through Imam Ghazali and for the support of which, besides the afore-said sciences, noetic sciences like Logic, Philosophy, etc. also became a necessary ingredient in the curriculum of the Islamic schools and universities.

Though these sciences were current, more or less, in all the Islamic lands, nevertheless the impact of national, local and ethnic peculiarities was inevitable in different countries. Since Arab families had settled in countries like Egypt, Syria, etc. in great numbers, giving predominance to Arab leanings in these countries, sciences like Tafsir, Hadith and Asma al-Rijal were comparatively paid more heed to. In Andalusia (Spain), literature, poetry and history had acquired great ascendency. In Iran, logic and philosophy were predominant, and in Khurasan and Transoxiana, Fiqh, Principles of Riqh and Tasawwuf were more in the vogue. At the same time, however, due to influences of the milieu and demands of the environs, the process of change and alteration in the syllabi has often taken place in different periods in one and the same country.

Although the Muslims had reached India in the very first century hijri and a pretty good increase took place in their number in the beginning of the fifth century hijri, that is, during Sultan Mahmud Ghaznavi's period, when, besides Sind, the area of the Punjab too had been included in the Islamic dominions, the period of their real influence begins from the beginning of seventh century hijri, that is, from the regime of Sultan Shahab al-Din Ghuri (597/1191 – 602/1205). It was that period when in Khurasan, Transoxiana, etc., though, along with Tafsir and Hadith, Grammar and Syntax, Rhetorics and Literature, Jurisprudence, Logic, Scholastic Theology and Tasawwuf were being considered the standard learning, Jurisprudence and the Principles of Jurisprudence held higher importance. The Muslims that had come to India had mostly come from these very countries, and, naturally therefore, the coming of their leanings too was inevitable. As such, all these sciences were included and were a part and parcel of the syllabi of this era in India.

Maulana Hakim Sayyid Abd al-Hayy Lakhnavi has fixed the following four periods of the old Indian curriculum:—

FIRST PERIOD

Its beginning should be taken from the seventh century hijri and its end in the tenth at a time when the second period had begun. For more or less two hundred years the acquirement of the following disciplines was considered the standard of learning:—

Grammar, Syntax, Literature, Rhetorics, Fiqh, Principles of Fiqh, Logic, Scholastic Theology, Tasawwuf, Tafsir and Hadith.

In Grammar, **Misbah**, **Kafia**, **Lubb al-Albab** by Qazi Nasir al-Din, and **Irshad** by Qazi Shahab al-Din Daulatabadi.

In Fiqh, **Hedaya**, in Principles of Fiqh, **Manar** and its commentaries, and **Usul-e Bezoodi**.

In Tafsir, **Mudarik**, **Baizavi** and **Kashshaf**.

In Tasawwuf, **Awarif**, **Fusus al-Hikam**; and after a long time, **Naqd al-Nasus** and **Lama'at** had also come into vogue in those madrasahs which were attached to hospices.

In Hadith, **Mashariq al-Anwar** and **Misbah al-Sunnah** (i.e., the text of the **Mishkat al-Masabih**).

In Literature, **Maqamat–e Hariri** used to be committed to memory. It appears from Hazrat Nizam al–Din Awlia's discourses (**malfuzat**) that he had read the **Maqamat** under the instruction of Shams al–Din Khwarazmi and had memorized forty maqamas.

In Logic, **Sharh–e Shamsiah**.

In Scholastic Theology, **Sharh–e Saha'if**, and at some places, **Tamhid–e Abu Shakoor Salimi**.

It appears from the particulars of the ulema of this class that Fiqh and Usul–e Fiqh were considered the highest criterion of learning and merit in their period. In Hadith the study of **Mashariq al–Anwar** alone was considered sufficient, and for more understanding and expertise in Hadith the **Masabih** was the ultimate.

The peculiarities that are seen in the curriculim of this period were the result of the effective taste of the conquerors of India. The people who laid the throne of Islamic state in India had come from Ghazni and Ghur. These were those places where proficiency in Fiqh and Usool–e Fiqh was considered a diploma of distinction; the rank of jurisprudential traditions in these countries was very high.

SECOND PERIOD

In the late ninth century hijri, Shaikh Abd Allah and Shaikh Aziz Allah, in order to elevate the previous standard somewhat, introduced Qazi 'Adad's books, **Matal'e** and **Mawaqif**, and Sukaki's **Miftah al–Ulum** in the syllabi. As regards the particulars of the afore–said august men, Badauni has stated:—

"Both these respectable men came to India (Hindustan) at the time of the devastation of Multan. They brought rational sciences into vogue in that land; earlier than this, in logic and scholastic theology nothing but **Sharh–e Shamsiah** and **Sharh–e Saha'if** was current"[1].

In this period Mir Sayyid Sharif's disciples brought **Sharh–e Matal'e** and **Sharh–e Mawaqif** into vogue and Tafta Zani's disciples conventionalized **Mutawwal, Mukhtasar al–Ma'ani, Talveeh** and **Sharh–e 'Aqa'id–e Nasafi**.

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1. **Muntakhab al–Tawarikh–e Badauni**, p.86.

Moreover, in this period **Sharh–e Waqaya** and **Sharh–e Jami** were also introduced in the syllabus.

In the end of this period Shaikh Abd al–Haq Muhaddith Dehelvi, having studied the science of Hadith under the instruction of the ulema of the two holy cities (Mecca and Madina), tried to encourage and bring into limelight the study of the science of Hadith. After him his son, Shaikh Nur al–Haq, also tried to spread the study of Hadith but did not meet with success.

If the above–mentioned books of this period, i.e., **Matal'e** and **Mawaqif**, and their commentaries — **Mutawwal, Mukhtasar, Talweeh, Sharh–e 'Aqa'id–e Nasfi, Sharh–e Waqaya, Sharh–e Jami** — are added to the list of the books given in the First Period, the list of the syllabus of the second period can be easily prepared.

It appears from the chronicles of the eminent ulema of this period that even as Sadra and **Shams–e Bazigha** are held to be the ultimate books in our own time, Sukaki's **Miftah al–Ulum** and Qazi 'Adad's **Matal'e** and **Mawaqif** were considered the ultimate books in their period. Badauni, while writing the chronicles of the ulema of this era, has hinted at this here and there.

THIRD PERIOD

The people's aspirations had increased due to the change that took place in the syllabus of the second period and now they were wishing to raise the standard of proficiency still further.Mir Fath Allah came to India from Shiraz. Mughal Emperor Akbar welcomed him by awarding him the title of 'Adad al–Mulk. He made some new additions to the previous syllabi which the ulema readily accepted. In his **Ma'athir al–Karam**, Mir Ghulam Ali Azad Bilgrami writes:—

"He (Mir Fath Allah Shirazi) brought the works of the latter ulema of the Vilayat (Persia) like Muhaqqiq Dawwani, Mir Sadr al–Din, Mir Ghiyas al–Din Mansoor, and Mirza Jan Mir, to India and introudced them into the circle of study, and a large crowd of attendants derived benefit from the Mir's assembly; and from that time the rational sciences got a new currency".[1]

Hazrat Shah Wali Allah who was the last but the most illustrious divine of this era has given his syllabus in his **Al–Juz al–Latif** in the following order: —

1. **Ma'athir al–Karam**, p. 238.

Syntax : **Kafia, Sharh–e Jami.**

Logic : **Sharh–e Shamsiah, Sharh–e Matal'e.**

Philosophy : **Sharh–e Hedayat al–Hikmah.**

Scholastic Theology : **Sharh–e 'Aqa'id–e Nasafi** with **Hashhia–e Khiyali, Sharh–e Mawaqif.**

Fiqh : **Sharh–e Waqaya, Hedaya** (Complete).

Usool–e Fiqh : **Husami** and something of **Tauzih–Talvih.**

Rhetorics : **Mukhtasar** and **Mutawwal.**

Astronomy & Arithmetic : some brief treatises.

Medicine : **Mu'ajjaz al–Qanoon.**

Hadith : **Mishkat al–Masabih, Shama'il–e Tirmizi,** and some portion of the **Sahih–e Bukhari.**

Tafsir (Exegesis) : **Mudarik** and **Baizavi.**

Tasawwuf & Suluk : **'Awarif** and **Rasa'il–e Naqshbandiyya, Sharh–e Rubayyat–e** Jami, **Muqaddama–e Sharh–e Lama'at, Muqaddama–e Naqd al–Nasus.**

After having studied this syllabus, Hazrat Shah Sahib went to the holy cities (Mecca and Madina) and, sojourning there for fourteen months, he completed the study of the science of Hadith under the instruction of Shaikh Abu Tahir Kurdi. On returning to India he disseminated it so assiduously that the effects thereof are still extant. Hazrat Shah Wali Allah and his able sons and descendants, by their effort and endeavour, made the teaching and imparting of the **Sihah Sitta** an integral part of the syllabus.

Shah Sahib had structured a new course of study also. But in those days the centre of gravity of knowledge had shifted from Delhi to Lucknow. Moreover, the new relation that had developed with Iran during the period of Humayun and Akbar had gradually produced a new change in the academic taste in India. Through the influence of the Iranian nobles and ulema of the Mughal Court, Logic and Philosophy, which were **ab initio** considered the highest criterion of learning in Iran, were gaining superiority, slowly but steadily, over other sciences; and hence Shah Sahib's restructuring of the course could not gain general popularity.

FOURTH PERIOD

The fourth period began from the twelfth century hijri. Its founder was Mulla Nizam al-Din Sahalvi, who was contemporary of Hazrat Shah Wali Allah. The curriculum known as "Dars-e Nizami", which is current today in all the Arabic schools, is a relic from him. Adding something more to the syllabi of the third period, Mulla Nizam al-Din prepared the following syllabus :—

Conjugation (Sarf): **Mizan, Munsha'ab, Sarf–e Mir, Panj Ganj, Zubda, Fusul–e Akbari, Shafiah.**

Syntax (Nahv): **Nahv–e Mir, Sharh–e Mi'ata Amil, Hedayat al–Nahv, Kafia, Sharh–e Jami.**

Logic: **Sughra, Kubra, Aisaghoji, Tehzib, Sharh–e Tehzib, Qutbi, Mir Qutbi, Sallam al–Ulum.**

Philosophy: **Mebazi, Sadra, Shams–e Bazigha.**

Arithmetic & Astronomy: **Khulasat al–Hisab, Tehrir–e Uqlidas** (Discourse I), **Tashrih al–Aflaak, Risala–e Qaushjia, Sharh–e Chaghmini** (Chapter I).

Rhetorics: **Mukhtasar al–Ma'ani, Mutawwal** (upto **Ma Ana Qalat**).

Fiqh: **Sharh–e Waqaya (Awwalin), Hedaya (Akhirin).**

Usool–e Fiqh: **Nur al–Anwar, Tauzih–Talvih, Musallim al–Suboot.**

Scholastic Theology: **Sharh–e 'Aqa'id–e Nasafi, Sharh–e 'Aqa'id–e Jalali, Mir Zahid, Sharh–e Mawaqif.**

Tafsir: **Jalalayn Sharif, Baizavi (Sura–e Baqrah).**

Hadith: **Mishkat al–Masabih.**

The great peculiarity of this syllabus is that more attention has been paid in it to the creation of depth of insight and power of reading in the student, and although immediately after the completion of this course proficiency is not acquired in any particular subject, this much ability is surely created that, through one's own independent reading and labour, one may acquire proficiency in any subject of one's liking. The standard of Hadith and Tafsir in this course too is not much high, and of literature there is included no book at all.

In the middle of the thirteenth century hijri there were three centres of thought of education in India: Delhi, Lucknow and Khairabad. Though the syllabi of the three were somewhat common, the points of view of all the three were different. More attention was being paid to Hadith and Tafsir in Delhi. Hazrat Shah Wali Allah's family was assiduously busy in the dissemination and teaching of the Book and the sunnah, and the noetics were of a secondary position. In Lucknow the old seventh–century–hijri tenor was dominant over the ulema of Farangimahal: Fiqh and Principles of Fiqh had had more importance in their centre. In Tafsir, **Jalalayn** and **Baizavi**, and in Hadith, **Mishkat al–Masabih** alone, were considered

sufficient. The academic subjet at the Khairabad centre was virtually restricted to logic and philosophy; these subjects were taught with such care and assuduity that the teaching of all other sciences had almost become eclipsed before them.

THE CURRICULUM OF THE DAR AL-ULUM

In the second half of the thirteenth century hijri the educational centrality of Delhi and Khairabad had come to an end; however, some light of knowledge was still lingering in Lucknow. Although the centrality of these places had ended, the distinctive peculiarities of all these three centres were extant, more or less, in all the Arabic schools of India.

· The Dar al–Ulum, Deoband, has not only preserved the greatness of these sciences but has also played an important role in developing them. The peculiarities of all these three places have been gathered in the syllabus of the Dar al–Ulum, and the syllabus thus prepared with their amalgamation has been in force generally for more or less a century in all the Arabic schools in the country. At some places other modern syllabi are also current. Amongst such seminaries the position of Nadvat al–Ulama, Lucknow, is most conspicuous, but this type of syllabus is not very common.

Inspite of the afore–said comprehensiveness of the syllabus of the Dar al–Ulum, even as changes and alterations have taken place in the syllabi in every period as per the demands of the age, similar elimination and addition has been done, in accordance with the **zeitgeist**, from time to time, in the syllabus of the Dar al–Ulum also, in which, along with the religious sciences, contemporary sciences and economic necessities too, on the whole, have been paid attention to, endeavouring to make it more and more useful.

The present syllabus consists of four stages: Primary, Middle, High, Mastery (Post–graduate stage).

The post–graduate class is not compulsory; if the student wants to acquire mastery in any subject or topic, he can take admission in the post–graduate class and continue his education.

The curriculum of the Dar al–Ulum, Deoband, as detailed below, consists of the following arts and sciences and books :—

THE EIGHT-YEAR COURSE OF THE ARABIC CLASSES

FIRST YEAR

Subject	Books
Conjugation — Grammer : **(Sarf)**	**Arabic Primer**; **Mizan al-Sarf** and **Munsha'ab** (complete); **Panj Ganj** (complete).
Syntax (**Nahv**) :	Memorizing of **Nahv-e Mir** (compl.); **Sharh-e Mi'ata A'mil** (compl.).
Arabic Literature :	**Rauzat al-Adab** (omitting Bab al-Makateeb); **Insha-e Arabi** (Prose); **Arabi ka Mu'allim** (Parts I & II).
Logic :	**Taiseer al-Mantiq.**
Chirography : **(Khush-navisi)**	Correct writing and Dictation.
Cantillation : **(Tajvid)**	Exercise in cantillation in the first quarter of the **Para-e Amm** and Traditional Invocations.

SECOND YEAR

Subject	Books
Jurisprudence : **(Fiqh)**	**Nur al-Ezah** (compl.); **Qaduri** (upto Kitab al-Hajj).
Syntax :	**Hedayat al-Nahv** (compl.); **Al-Nahv al-Wazeh** (Elementary Part I).
Conjugation :	**'Ilm al-Sigha** (upto Khasiyyat); **Fusool-e Akbari** (from Khasiyyat).
Arabic Literature :	**Nafahat al-Adab** (compl.); **Tamrin-e Arabi.**
Logic :	**Mirqat** and **Tehzib.**
Cantillation :	Exercise in the last one-third of the **Para-e Amm** with memorising. **Jamal al-Quran** (compl.).
Chirography :	Correct writing and Dictation.

THIRD YEAR

Subject	Books
Quranic Exegesis : ((**Tafsir**)	**Tarjumat al-Quran** (Sura-e Baqrah).
Jurisprudence :	**Qaduri** (from **Kitab al-Buyu** till the end).
Syntax :	**Ibn 'Aqeel** (upto 300 pages), **Sharh-e Jami** (Verb and Particle).
Arabic Literature :	**Nafahat al-Arab** (Prose).
Logic :	**Sharh-e Tehzib** (upto Zabita); **Qutbi** (Tasdiqaat).
Hadith :	**Mishkat al-Athaar**.
Contemporary Subjects :	(A) (1) **Tarikh-e Hind** (from the regime of Sultan Mahmud Ghaznavi till A.D. 1947. (2) **Tarikh-e Islam** (Khulafa-e Rashidin, Bani Umayya, Bani Abbas; Tarikh-e Saltanat-e Turki) (3) Municipalities (Elementary Civics). (B) (1) Geography of the Arab Peninsula and other Islamic countries. (2) World Geography (Regionwise).

FOURTH YEAR

Subject	Books
Quranic Exegesis :	**Tarjumat al-Quran** (from Sura-e Aal-e Imran upto Sura-e Mariam).
Jurisprudence :	**Kanz al-Daqa'iq** (upto Kitab al-Nikah); **Sharh-e Waqaya**, vol. ii (upto Kitab al-'Itaq).
Principles of Jurisprudence :	**Usool al-Shashi** (compl.).

Subject	Books
Rhetorics :	**Mukhtasar al-Ma'ani** (upto the end of the second subject); **Talkhis al-Miftah** (only the third subject).
Logic :	**Sallam al-Ulum** (upto the end of Tasawwurat).
Philosophy :	**Hadya-e Sa'eed** (First half).
Hadith :	**Alfiyat al-Hadith**.
(Contemporary) Modern Sciences :	(A) (1) General Science (Elementary Chemistry, Physics, Zoology, Botany —all theoretical); Principles of Hygiene.
	(B) (1) Some Essential Chapters of the Constitution of India.
	(2) Elementary Economics.
	(3) The Theories and Biographies of Some Modern Philosophers.

FIFTH YEAR

Subject	Books
Jurisprudence :	**Hedaya** : First Quarter, Second Quarter.
Arabic Literature :	**Maqamat-e Hariri** (10 Maqalas).
Logic :	**Mulla Hasan** (upto Jins).
Principles of Jurisprudence :	**Nur al-Anwar** (upto Qiyas)
Beliefs ('Aqa'id)	**'Aqidat al-Tahavi** (compl.)
Rhetorics :	**Al-Balaghat al-Wazeha**.

SIXTH YEAR	
Subject	Books
Tafsir :	**Jalalayn Sharif** (compl.) Two Hours Daily.
Usool-e Tafsir :	**Al-Fawz al-Kabir** (compl.).
Usool-e Fiqh :	**Husami** (compl.).
Philosophy :	**Mebazi** (compl.).
Arabic Literature :	**Divan-e Mutanabbi** (upto the end of the rhyme Dal); Tamrin-e Arabi (Arabic Exercises); **Insha-e Muhadatha** (Colloquial Prose); Cantillation or Chirography.

SEVENTH YEAR	
Subject	Books
Fiqh :	**Hedaya** (last portion): Daily Two Hours.
'Aqa'id wa Kalam :	**Sharh-e 'Aqa'id-e Nasafi** (compl.).
Tafsir :	**Baizavi** (one and a quarter portion of Sura-e Baqrah).
Hadith :	**Mishkat Sharif** (compl.).
Usool-e Hadith :	**Sharh-e Nakhbat al-Fikr** (compl.) (Two Hours Daily)
Fara'iz :	**Siraji** (compl.).
Optional Subjects :	
Usool-e Tafsir :	**Talkhis al-Itqan**.
Usool-e Hadith :	**Muqaddama-e Ibn Salah**.

Subject	Books
Kalam :	**Masamarah.**
Logic :	**Hamd Allah.**
Literature :	**Divan-e Himasa** (Bab al-Adab wal-Himasa) **Al-Nathr al-Jadid.**

EIGHTH YEAR

DAURA-E HADITH

Subject	Books
Hadith :	**Bukhari Sharif** (compl.).; **Muslim Sharif** (compl.). **Tirmizi Sharif** (compl.).; **Abu Da'ud Sharif** (compl.) **Nasa'i Sharif,** **Ibn Maja Sharif,** **Tahavi Sharif** **Shama'il-e Tirmizi Sharif.** **Mu'attaayn** (The Two Mu'attas).

POST-GRADUATE CLASSES

Completion (Mastery) in Tafsir

Subject	Books
Tafsir :	**Tafsir-e Mudarik :** Para 1 — 5 **Tafsir-e Mudarik :** Para 6 — 10 **Tafsir-e Mazhari :** Para 11 — 15

Subject	Books
	Tafsir-e Mazhari : Para 16 — 20 **Tafsir-e Baizavi** : Para 21 — 25 **Tafsir-e Baizavi** : Para 26 — 30 **Talkhis al-Itqan**.

Mastery in Theology

Subject	Books
Tafsir :	**Tafsir-e Ibn Kathir** (Sura-e Baqrah & Aal-e Imran).
Hikmat-e Shariyah : (Religious Philosophy)	**Hujjat Allahil Baligha**
Munazira : (Polemics)	**Rasheediyah**.
Fiqh :	**Al-Ishbah wal-Naza'ir** (upto subject I).
Usool-e Fiqh :	**Tauzih Talwih**.
Usool-e Hadith :	**Muqaddama-e Ibn Salah**.
Hadith & Fiqh :	**Muqaddama-e Fath al-Bari, Bedayat al-Mujtahid; Tadrib al-Ravi**.

Mastery in Literature

Subject	Books
Poetry :	**Divan-e Hassan bin Thabit** **Sab'a Mu'allaqa** (upto three poems).
Prose :	**Asalib al-Insha**. **Jara'id wa Rasa'il**

Mastery in Literature (contd.)

Subject	Books
History of Literature :	**Tarikh al-Adab al-Arabi**.
Insha (**Belles-Letters**) :	**Maqalat-e Arabi**.
General Reading :	**Hayati** by Ahmed Amin; **Al-Ayyam** by Dr. Taha Husain; **'Ibraat** by Manfaluti; **'Abqariyaat** by Mahmud 'Iqaar.

Mastery in Noetics

Subject	Books
Rational Sciences :	**Qazi Mubarak** (upto Ummahat al-Matalib).
	Hamd Allah (upto Shartiyaat).
	Sadra (upto the discussion on physical forms),
	Shams-e Bazigha (upto the discussion on **Makan**— p.40).
	Sharh-e 'Aqaid-e Jalali (upto the discussion on **Aslah** — p. 72).
	Musallim al-Thubut (4 chapters).
General Reading :	**Muqaddama-e Ibn Khaldun**.
	Risala-e Hameediya.

After the successful completion of this 8–year course of the Arabic classes the student becomes eligible for receiving the graduate degree **(Sanad–e Faraghat)** of the Dar al–Ulum.

PRIMARY CLASSES

According to the rules of the Dar al–Ulum, the completion of the following primary course is necessary for reaching the said "Arabic Classes" : —

The Quran Class: (1) First of all it is necessasary to be able to read at least the Holy Quran. Before the reading of the Quran generally the primer which is known as **Qa'ida–e Baghdadi** is taught. The acquiring of the ability to read Quran takes more or less two years.

The estimate of this period is for those small children who may have been started to read at the age of five years and may have average intelligence; otherwise intelligent children can complete the reading of the Quran even in less time.

The period of committing the Holy Quran to memory is more or less three years.

(2) After completing the Quran the learning of Urdu and Persian is also necessary, but the Department of Cantillation is also there for those children who wish to be trained in Cantillation and Orthoepy after having memorized the Quran.

The Cantillation Class: In the course of this class, along with the practice of cantillation and orthoepy, the following books are also taught :-

Jamal al–Quran, Ma'rifat al–Waqoof, Fawa'id–e Makkia, Shatibia, Rai'yya, Tayyiba.

This is a 2–year course. It has been made compulsory for every student of the Arabic class that, along with other lessons, he should take admission for one period in this department and should practise to read at least the **Para–e Amm** with cantillation.

Urdu Diniyaat (**Theology in Urdu**):—(3) Next to the Holy Quran class is the department of Urdu Diniyaat in which, besides the teaching of Theology in the Urdu language, Arithmetic and other subjects are also taught. The couse of this department is spread over four years.

The Persian Class — (4) 'Next to the Urdu Diniyaat department is the Department of Persian in which primary books of Persian Prose and Poetry, Arithmetic, Geography, Hindi and Arabic Grammar are included in the course. This department also consists of four classes.

Over and above the primary classes the classes for practice and teaching are as follows :—

Modern Sciences :—(1) One department is for modern sciences, in which English language and contemporary sciences are taught. The course of this department is of one year.

Practice of Fetwa–writing (Ifta) :—There is a department for the practice of fetwa–writing also for those who may have graduated in the Daura–e Hadith. The period of training of this too is one year.

Jamia–e Tibbia :—(2) An educational department of the Dar al–Ulum is Jamia–e Tibbia also in which graduates of the Daura–e Hadith can take admission. Its course of study extends over four years and its syllabus consists of books of the Unani system of medicine as well as books of allopathy.

Department of Chirography or Calligraphy :—(3) Graduates of the Daura–e Hadith can take admission in this department also. The period of practice here is one year. This department also renders the service of correcting and improving the handwriting of the students of the Arabic classes.

THE REMOVAL OF A DOUBT

On seeing this syllabus of the Dar al–Ulum the question arises : 'Why were not the modern sciences which had already reached India at the time this syllabus was compiled included in it'? The reason for this non–inclusion, according to Hazrat Nanautavi, was that these subjects were being taught in the government schools that had been established in the country at various places and everyone could take advantage of these. On the contrary, the old sciences were in a state of abandonment and there was not even an inferior arrangement for teaching these. Moreover, in this syllabus itself attention had been paid to the creation of so much ability in the student that he might acquire knowledge of other sciences through self–study. This question had also cropped up at the inception of the Dar al–Ulum itself; on the occasion of the convocation of A.H.1290 Hazrat Nanautavi threw full light on this question. He says:—

"For the education of all the rational and traditional sciences and to acquire competency therein, this madrasah and the madrasah at Saharanpur are, no doubt, an excellent provision; and if it please Allah, the alumni here, provided they complete the curriculum, can easily and quickly acquire the remaining ancient and modern sciences by dint of the power of their ability. The reason therefore is that in these madrasahs, the greatest objective, besides the religious education, is the attainment of the power of ability. We did not rest content with only the religious sciences but as per the old system, have also provided subjects that develop intelligence, an excellent result of which in the former times was that great savants and polymaths possessing prodigious abilities were produced in legions amongst the followers of Islam. Hence we understand with certainty that though the students here may not have succeeded with some of the modern arts and sciences, this ability of theirs may prove sufficient like a perfect teacher for their education. In other schools, though, due to the teaching of some modern subjects, the students thereof may have acquired some new acquaintance of those subjects which the students here may be wanting in, the latter, in fact, in the eyes of the just, would be considered, by virtue of their ability, superior to the former in these subjects also.

"Notwithstanding all this, even if some loss is conceivable supposedly due to lack of practice in some of the modern subjects, then due to want of ability and absence of the knowledge of religious sciences the students of those schools ought to be considered inferior to the students of this Madrasah.

"Now we also point out this thing so that it may be known why in respect of acquirement (of knowledge) this special method was proposed and why the modern subjects were not included. The main reason, **inter alia**, for this is that whether training be special or general that aspect should be borne in mind from which crack may have developed in their accomplishment. Accordingly, it is manifest upon men of intelligence that nowadays education in modern subjects is making rapid progress due to the outnumbering government-run-schools. Indeed the old sciences must never have declined so much as they did now. Under such circumstances the people looked upon the founding of schools for modern sciences as an exercise in futility. Hence it was considered necessary to spend money for the traditional sciences, as also for those disciplines which certainly develop ability for the conventional (religious) as well as the modern sciences.

"Secondly, the acquisition of numerous sciences at one and the same

time proves detrimental to ability in respect of all the sciences. Of course, after acquiring the knowledge of intelligence-developing subjects, which have been especially prescribed for the acquisiton of ability, if the old and new arts (subjects) too are acquired, the span of time required for their acquirement will, of course, remain equal. The objective will be achieved well enough through its antecedence and subsequence, as also the ability of each science; and hence the reason–developing sciences were also introduced, along with the traditional sciences, in the curriculum. Hereafter, if the students of this Madrasah, joining government schools, acquire knowledge of the modern subjects, this thing would more shore up their accomplishment"[1].

On another occasion, replying to the objection that modern sciences have not been included in the curriculum of the Dar al–Ulum, he says :—

"There is no arrangement here at all for the teaching of the worldly sciences. The answer (to this objection) firstly is that there ought to be a treatment of the disease. To take medicine for a disease which is not there is useless. The crack in the wall should be filled in; it is necessary to fill the kiln. What is it but foolishness to be anxious about the brick that has not fallen down ? Of what earthly use are the government schools ? If the profane sciences are not taught there, what else is done"?[2]

METHOD OF TEACHING

The method of teaching of the Dar al–Ulum can be divided into three grades :—

Primary — Intermediate — High.

The aim before the teachers in the primary grades consists in creating in the students the ability to comprehend the contents of a book. Hence in these grades more stress is laid on the comprehension of the book.

In the middle or intermediate classes, along with the comprehension of the book, such topics are also brought on the tapis besides the text–book under study which may be essential for broadening the students' minds and for elevating their mental standard.

In the higher classes complete stress is laid on the teaching and understanding of the subject under study, but at the same time the comprehension of the book is not overlooked.

1. **Rudad**, A. H. 1290, pp. 15 & 16.
2. **Rudad** A. H. 1292, p. 13.

The method of teaching in the Dar al-Ulum is this that the student first reads the textual passage. Now it is the duty of the teacher to lecture so comprehensively on the read out passage technically that light may be thrown on every aspect and question of the concerned passage. The teacher tries to gather in all the necessary informations regarding the topic in his discussion, and he, applying his lecture to the passage, may satisfy the student. The students are quite free and unrestricted during the lesson. They are considered entitled to it that as long as they may not understand the lesson fully and may not hear satisfactory answers to all the objections that may crop up in their minds regarding the problems under study, they may not allow the teacher to proceed further. The result of this method is that, on the one hand, the student attends the lecture fully prepared and, on the other, the teacher also finds himself constrained to teach with full preparation and attention.

As a rule, in the lessons of the text-books the teachers' attention is concentrated on this matter that the ability to understand the book may be created in the students and they may know the method of understanding the author's motive.

In the Science of Hadith, besides the **Mishkat al-Masabih**, the following books are included in the course :—

Sahih-e Bukhari, Sahih-e Muslim, Jama'e Tirmizi, Sunan-e Abi Da'ud, Sunan-e Nasa'i, Sunan-e Ibn Maja, Mu'atta-e Imam Malik, Mu'atta-e Imam Muhammad, Sharh-e Ma'ani al-Athaar-e Tahavi, Shama'il-e Tirmizi.

Amongst the above-mentioned books the first four are completed wholly and their topics are thoroughly discussed. It is not necessary to read the remaining books wholly. In the few lessons of these books the teachers deliver such lectures whereby the purpose of the book is known. Since the greater part of hadiths in the former and the latter books is common, there arises no need of separate discussion of the latter.

In the lecture on Hadith discussion as regards adaptation (**jarah wa ta'dil**, lit., objection and adjustment) of the narrators of Hadith is, wherever necessary, only brief. Instead of this more attention is paid to the technique of Hadith so that more and more power of deduction of propositions and the method of educing may be developed in the students and they may fully understand the method of eduction of the Imams of Fiqh. However, if the Imams of the practical methods of religion (**mazahib**) have at any time needed to pay special attention to any authority or narrator, it becomes ineluctable to bring it under discussion during the course of the lesson.

But the arguments of the four Imams, their principles of the deduction of propositions and the answers on behalf of the Hanafite to the arguments of the three Imams are brought home to the students in such a sober and academic manner that nothing is detracted from the weightiness and glory of any one of the four Imams. Rather, the arguments and proofs of the three Imams are presented before the students with great broad-mindedness. Since most of the books of Hadith and Tafsir that are included in the syllabus of the Dar al-Ulum have been compiled by the Shafi'ite and Malekite Imams, their arguments inevitably come before the students; hence it becomes necessary for the teachers that they establish the Hanafite tack to be preferable in the light of arguments and evidences in such a way that the casuistic greatness of the three Imams may remain intact, admitting no distinction.

The zestful students of higher classes, in accordance with the style of the predecessors, consider it necessary to jot down the teacher's lecture. As such, Hazrat Gangohi's and Hazrat Shaikh al-Hind's lectures on **Tirmizi**, entitled **Nafh al–Shazzi** and **Al–Wird al–Shazzi**, and Hazrat Sayyid Anwar Shah Kashmiri's lecture on the **Sahih–e Bukhari**, entitled **Al–Arf al–Shazzi** and **Fayz al–Bari** (which is in four bulky volumes) are the result of the same taste for jotting down. These are only a few examples of such jotted lectures which have been published; otherwise those that are still awaiting publication are too many to be counted. These gem–scraps of the academic commodity are abundantly available with the graduates of the Dar al–Ulum.

The teacher's medium of experssion while lecturing and teaching is Urdu — the language which is spoken and understood throughout India. However, it is tried to explain to those students who do not understand Urdu, in other languages until they become able to understand Urdu.

The importance the mother tongue commands in the teaching of arts and sciences could be realised in the present system of education in India after a long time. This is an undeniable and incontrovertible fact that the ease with which academic matters are understood through the mother–tongue and are retained in memory is not possible in any other tongue. But the dominance of the English paramountcy had so much come home to and dominated the minds of the nation that it could not get a clue to this reality for a long time. Amongst the Indian universities the first to realise the importance of mother–tongue for education were Jamia–e Osmania, Hyderabad, Deccan, and Jamia–e Millia, Delhi. They also put this thought into practice and achieved remarkable success at

both the places, and thus presented an example to be followed by other universities; and now this demand has been generally accepted by the universities in India that the mother-tongue should be made the medium of education.

In this connection, anyhow, the Dar al-Ulum bears the palm; the educational experts of the twentieth century at last were constrained to arrive at the same conclusion which had been understood in the Dar al-Ulum a hundred years ago![1].

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1. This is an educational aspect of this problem but, besides this, there is a linguistic aspect to it also, and it is this that by being the medium of instruction at the Dar al-Ulum the Urdu language itself has achieved a great advantage, which the circles engaged in developing and propagating Urdu have not so far chanced to notice. Nevertheless, the results and gains of this cannot be denied. That great advantage is this that since the Dar al-Ulum is a central educational institution of the Muslims in the Islamic world, students flock to it not only from the different linguistic states of India but also from various foreign countries for acquiring education; and they learn the Urdu language sufficiently well during their stay here. Accordingly, it is an event of a few years ago that a gentleman who had made a tour of various foreign countries had happened to visit the Dar al-Ulum. His statement was that

"when I reached Bukhara, which is a famous place in Central Asia, I ran there across a man, who, considering me to be an Indian, spoke to me in a sympathetic tone in Urdu. I wondered very much how he, being so far away from India, must have learnt such chaste Urdu ? On my asking him, he told me : 'This is due to the educational grace of the Dar al-Ulum (Deoband), and not only I but also the entire educational circle here generally understands and speaks Urdu'. Despite my being a Hindu, that man, with great affability and love, lodged me as his guest and threw in my honour a grand welcome-party, a peculiarity of which I will never forget that because of my sake whoever delivered a speech in it, spoke in Urdu only".

In short, the Dar al-Ulum, in this manner, through its students, has widened the circle of Urdu to almost all the Asiatic countries.

A similar incident had happened with Pandit Jawaharlal Nehru during his visit to Russia. The address presented to Pandit Nehru at the Tashkent aerodrome by the citizens was in Urdu and was read out by an Uzbek. Pandit Nehru also replied the address in Urdu which, as the newspaper reported, the audience understood, applauding several times with clapping during the course of the reply.

Al-Jami'at Daily , June 18, 1955. For details, vide **Prof. Humayun Kabir Dar al-Ulum Deoband Men** by Sayyid Mahboob Rizvi.

Besides this there are more than sixty book-depots in Deoband which keep publishing religious books in Urdu day in and day out.

EDUCATIONAL FEATURES OF THE DAR AL–ULUM

As much as the word 'education' is simple and brief, to the same extent it is important, affecting the deepest recesses of the soul. Education is not merely the name of pictures of letters, phonetory lines, dialects and big and small books. On the contrary it is the name of such an intellectual, mental and academical training through which the latent faculties and talent of man are developed to be adorned and organized and human sentiments and feelings are civilized and polished by bringing them under an excellent and lofty ideal, so that useful fruits and consequences thereof may be brought into play for mankind. It is a very difficult task to teach man to use his talents correctly but it is as much necessary as it is difficult.

In other words, if education is limited to merely knowing the unknown things, then it is not something extraordinary, but if it is employed for action, then its difficulties are increased manifold. Although every nation of the world apprecaites the value of knowledge, the Muslims' view of knowledge is quite different from that of the other nations'. The non–Muslims acquire knowledge so that through it they may gain power and greatness, progress and superiority in the world. Knowledge for the most part is considered the means of acquiring wealth but it is a peculiarity of the Muslims that instead of a means they have considered knowledge an end; they have never considered it a means of livelihood. The Muslims have always acquired knowledge for the sake of knowledge; they never acquired it in order to earn their livelihood through it. According to the Muslims the acquisition of knowledge is a duty, by discharging which a Muslim, besides worldly benefit, also gains absolution in the afterlife. The statement of the Sovereign of the Universe (Allah's peace and blessings be upon him!) is :–

"It is an obligation upon every Muslim man and Muslim woman to acquire knowledge".

This obligatoriness has been made necessary for action only, and it is incumbent upon every person as per need. It is an acknowledged fact of history that no nation in the world could become exalted until its powers of knowledge and action did not awaken. Education alone is the means through which spiritual and moral, civilisational and cultural progress can be made, which is the **raison d'etre** for the creation of humanity. In view of such progress it is essential that every seeker of knowledge is provided an opportunity to develop his talents in the best possible manner. In other words, it is the primary duty of society that it provide such facilities whereby every student may display his best talents. In fact, nations are

made through knowledge and are deteriorated through ignorance. On this account it is necessary that every person should have equal opportunities for the acquirement of knowledge. Emanicipating knowledge from the monoply of the particular stratas of society, Islam has done such a great obligation upon humanity that it is difficult to assess it.

The history of every developed nation is a witness to the fact that the secret of its progress and advancement is hidden in its commonalty's being educated, and this is not easy until there is arrangement for free eduation. In the present system of education the heaviness of expenses has deprived the majority of the advantages of education. After an experience of hundreds of years the educational experts of the twentieth century have at last arrived at the conclusion that the education of the common people ought to be free, and as long as this system is not adopted, it is difficult for education to be universal.

OUR OLD SYSTEM OF EDUCATION

In our old system of education this principle was always put into practice. Accordingly, in the mode of the education that had been adopted in these schools, the educational expenses were charged to the institutions rather than to the students. In this system of education fees were not chargeable, and not only this but text–books also had to be provided for the students gratis. Then not only this that the education was free and no rent was charged from the students for the boarding house but destitute and poor students were also given cash stipends by the institutions for food, clothes and other necessities. It is that speciality of the Arabic schools the example of which is not found in any other educational system of the world.

Besides this, in the Arabic schools never such a restriction was laid on the acquirement of knowledge whereby the doors of teaching and learning might have been closed for certain individuals of the community. On the contrary, every man who had any zest for the acquisition of knowledge could acquire knowlege in them without any let or hindrance. Our schools have always been free from the restriction of age and avocation and never has been allowed in them the discrimination of race and colour, wealthiness and poverty, the high and the low. On this account the ways of acquiring the highest possible education have remained unceremoniously open for every man, no matter to whichever ethnic group he belongs and howevermuch a man of slender means he may be. In the educational history of the Muslims innumerable such scholars and men of accomplishments will be met who ancestrally belonged to small and high occupations. The principle of keeping eduction more and more exempt from restrictions and conditions has always been observed in the religious schools.

The world has learnt the lifting of restrictions on education of the mean occupations from Islam only. The thing for which Europe is being credited today of bearing away the palm is in fact a reflection of the Arabic schools only; yet the world has still to learn from these schools the philosophy of lifting the restriction of age–limit. Accordingly, the foundation thereof has been laid in the form of "Adult Education"[1]. Now the time does not seem to be far off when this curse will be removed from the universities of the world.

FREE EDUCATION

The same traditions of our old system of education are the distinguishing feature of the Dar al–Ulum. Here also fees are not charged from the students. Food, clothes and cash stipends are given by the Dar al–Ulum to all resourceless and needy students, and text–books and accommodation are provided free of charge to every affording and non–affording student. The result of this is that the education of the Dar al–Ulum has not been a speciality, a preserve of the well–heeled only but even the most impoverished man can get his children adorned with education through it; its grace is universal and, in proportion to capability, full.

The Dar al–Ulum, Deoband, is the first and the pioneer educational institution in India, established on the principle of free education and has been running this free system of education with enviable success for more than a century.

EDUCATIONAL AUTONOMY

The Dar al–Ulum, Deoband, is also the first educational institution which presented the concept of "Autonomous System of Education" during the British regime in India and assiduously endeavoured to maintain intellectual liberty of the nation in an atmosphere of political slavery. Though this was a very difficult work, the Dar al–Ulum, by practising it, made it easy. Inspite of the offer of the British Government the Dar al–Ulum never accepted this aid. Hence it has remained free from many such restrictions which necessarily come in with the government grand–in–aid. It is being said by certain people that when the government was willing to give valuable financial aid to the Dar al–ulum, it was not proper on its part to decline and abstain from accepting it; howevermuch generosity the

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1. In this connection the city of Denver in the U. S. A. has achieved great fame. It is said that adult education in Europe and America has begun from this school, which had been founded in 1916.

community may show, it cannot compete with the substantial help of the government. These people most probably failed to notice this point that it is necessary to keep the Arabic schools free from the influence of the state, for though it be a government of the Muslims, unless it be a government of the purely Islamic style, its politics cannot be candid and unalloyed, whereas such education is required for the Arabic schools that may be absolutely free from all sorts of un-Islamic influence and extraneous practice. Hence the Dar al–Ulum, Deoband, never accepted any aid from the government in power; its entire resource and capital consists in reliance on Allah. The Dar al–Ulum has been busy in the service of the religion depending only on the Muslim masses, and notwithstanding the swift and severe vicissitudes of day and night it is maintaining itself and going on with its old dignity and traditions.

Today, unfortunately for our community, the purpose of education has come down to this that bagging through it some good and lucrative service substantial livelihood may be earned. As though the very intent and denotation of education has been altogether changed, and now, instead of "knowledge for the sake of knowledge", it too has become a means like many other means of earning livelihood, although it is a natural demand of the dignity of knowledge that its ideal be sublime. No doubt the profane arts and sciences are acquired so that worldly progress may be achieved through them, but if this ideal is restrained only to one's own personal gain and one's own advantage is kept in view, this is sheer selfishness. To expend the invaluable wealth of knowledge for only one's own ends is not to recognise the greatness of knowledge. The purpose of acquiring secular arts and sciences should also be this that through them the resources of the whole community (or nation) may be developed and they may become the cause of not only one's own rise and progress but also for the advancement of the country and the community.

The aim and ideal cherished by the students of Arabic schools in acquiring knowledge is to seek Allah's pleasure and to serve His creatures in the best possible manner. The pupils consider their teachers to be teachers and fully observe the old limits and ranks of teachership and pupillage. They pay the same respect to their teachers which they pay to their parents; every student considers service to teachers conducive to increase in knowledge and prosperity!

The following golden incident of the Islamic history is worth remembering that when Madrasa–e Nizamia was established in Baghdad, and high salaries and stipends were fixed for the teachers and the taught and all sorts of equipments for comfort were provided by the government, the

ulema of Bukhara held on this occasion an assembly of mourning for "the decline of knowledge" and expressed sorrow over it that now knowledge would be acquired not for the sake of knowledge but for status and wealth. It is obvious that if this noble purpose of knowledge is not there before a man, why would he, instead of the contemporary (modern) sciences, set his face towards the Dar al-Ulum the value of the degree (sanad) of which, in the sight of the government, is not more than that of an old almanac ?

Once a lieutenant-governor of the United Provinces (U.P.), Sir James Muston, while inspecting the Dar al-Ulum, had asked a student from a place far off from Deoband :—

"What is the purpose of your coming here from such a distant place" ?
Spontaneously the student replied :—

"I have come to read here for this that after returning I may render religious service to the people of my native place".

It can be estimated from the syllabus of the Dar al-Ulum that it is far higher than the standard of the government examinations of "Maulavi Fazil" etc. of "the Oriental Languages". On this account, had the Dar al-Ulum so wished, it could have easily got its sanad recognised by the government equivalent to that of "Maulavi Fazil" but instead of making its sanad a "passport" to service in the government departments, it considered it more apposite that it should try to create in its students such academic ability and merit that the moment the people see its alumnus and its sanad they may believe that it is a thing of value and that whichever task of religion this man takes upon himself, he will be able to discharge it with competence and elegance.

Special attention has been paid to this thing in the curriculum of the Dar al-Ulum that through it the student, along with the preservation of the spiritual and moral values of Islam, may also acquire ability and expertise in the Islamic arts and sciences so that after going out from here he may be enabled to bear the responsibilities of sincere leadership of the community and may play an important role in the effort for the Islamic call and preaching. It is tried in the Dar al-Ulum to convince students that the purpose of their education is not at all the acquirement of degree or preparation for government services and offices. On the contrary, it is a purely religious education, and the political and geographical conditions of India demand that such a party that may always be actively busy in elevating the Word of Allah and the revival of the Sunnah should be present amongst

the muslims. Thank Allah that the Dar al-Ulum is successful in this educational purpose : from this institution have come out thousands of such ulema, preachers, authors and leaders who have never avoided this purpose of the Dar al-Ulum.

The prophetic Hadith is a commentary and exegesis of the Book of Allah and the second most important source of the Islamic law. The Dar al–Ulum, Deoband, has rendered service to many religious and secular sciences but the teaching of Hadith has been the most conspicuous among them all. The teaching of Hadith in the Dar al–Ulum has been comprehensive in tradition (**riwayat**) and reasoning (**darayat**) and all the principles of the Islamic law. Here it is tried that the commentary of the hadith and such details of topics related to it may come before the students that in their future life they may not have to face any difficulty in the conjunction and reconciliation (**Jama' wa tatbiq**) and preference and interpretation (**tarjih wa tawil**) of the prophetic hadiths. In this respect the Dar al–Ulum, Deoband, in the teaching of Hadith, commands a singular dignity. This is the reason that the Dar al–Hadith of the Dar al–Ulum is held in high esteem and respect by all the religious schools.

On account of the extensiveness of its educational system, maturity in conformance to the Sunnah, and consummate firmness in arts and sciences, the Dar al–Ulum, Deoband, enjoys the position of a singular institution. In the teaching of Hadith particularly it commands an individual style, which special feature of it makes it distinguished over all other educational institutions. In its Dar al–Hadith gather every year three to four hundred students who flock to it from different parts of the world merely for the study of Hadith. Amongst these students of Hadith there is a large number of such people also who are graduates of other institutions and come here only to benefit from the special higher education of the Dar al–Ulum.

The Dar al–Ulum, Deoband, leads all the seminaries of India, Pakistan, Bangla Desh, Burma, Afghanistan and other countries and many madrasahs imitate it in the method of education and internal organisation.

The Dar al–Ulum has been religiously kept aloof and independent from state help and government interference. The system of education and training that the British government had started in India in its regime not only did not have any compatibility with the Islamic ideal and belief but was also very harmful for the Muslims; had it been accepted, then our present generation not only would have been deprived of Islam but also, unsurprisinlgy, would have renegated from and revolted against Islam. The elders of the Dar al–Ulum sensed this danger in time and, despite political

slavery, revivified the old system of education to maintain intellectual liberty in order that the students completing this course of study could begin the world as a true believer.

TIME—TABLE

As it is generally the practice in the Arabic schools, in the Dar al–Ulum too the time–table is divided into two parts: the first part consists of four hours and the second of two. In the summer season from 6–00 a.m. to 10–00 a.m. and after the Zuhr prayer, from 3–30 p.m. to 5–30 p.m., and in the winter season, from 8–00 a.m. to 12–00 noon and after Zuhr prayer, from 2–00 p.m. to 4–00 p.m. Each period in the Dar al–Ulum is of full sixty minutes. With change in season the hours of periods also change gradually; i.e., from 6–00 to 6–15 and from 2–00 to 2–15; similarly, from 8–00 to 7–45 and from 3–30 to 3–15.

Usually, after admission in the month of Shawwal, lessons begin in the beginning of the month of Zi–q'ada and continue till the end of Rajab. The annual examination is held in the month of Sha'ban and continues for nearly three weeks. The annual vacation begins from the last week of Sha'ban and continues up to the first week of Shawwal. Admissions begin from the second week. Friday is the weekly holiday.

RULES OF ADMISSION

The portal of the Dar al–Ulum Deoband is open for every student who wants to acquire knowledge of the religious sciences, provided he agrees with the objectives and the educational ideal of the Dar al–Ulum and applies for admission with the firm resolve of abiding by the rules and regulations of the Dar al–Ulum and provided his lifestyle be in consonance with the Islamic values. With these conditions he can be admitted to that class for which he may have ability and capacity.

Admission generally begins from the second week of Shawwal and ends by the end of the third week, but the admission of fresh students is closed a little earlier.

At the time of admission a fresh student is admittted to a class for which he is considered fit by virtue of his ability; admission cannot be given on the basis of the sanad of any other educational institution. However those students who pass the Persian classes and join the Arabic class are exempted from the test for admission.

Admission in the Quran class and Persian class is done through application and in the Arabic class through a printed application-form. There are two kinds of the admission-form : old and new. By old are meant those students who may have studied in the Dar al-Ulum itself in the previous year and the newly-arrived students are called "new" (i.e., fresh).

By filling the admission-form the student makes a promise that he shall keep himself engaged in studies with eagerness and singleness of purpose, and shall fully abide by the rules-in-force of the Dar al-Ulum, and in his personal appearance, deportment and etiquette, and reading and writing, etc. shall follow the student-like demeanour and lifestyle.

There is no restriction of age-limit for admission; however, young children from outside who cannot stay alone in the hostel are not admitted. There is also no such restriction on account of any profession wherefore the doors of teaching and learning may be closed upon some individuals or sections of the community; on the contrary, every man who cherishes any zest for learning can learn and acquire knowledge without any hindrance. The Arabic madrasahs have always been free from the restriction of age-limit and profession, never allowing any discrimination on account of colour and race, riches and poverty, and high and low class. Hence the ways of acquiring the highest possible education with convenience have always remained open to every man belonging to any race, of howsoevermuch small means he may be. In the educational history of the Muslims will be found innumerable such scholars and accomplished men who ancestrally belonged to different high and low professions. Such men who have been ignored in the world on account of their lowly professions acquired education in these Arabic madrasahs and accomplished such wonderful exploits in the academic and political fields that every student of history is aware of them. The credit of antecedence and pioneering for the thing that is being considered today a gift of Europe belongs in reality to our Arabic schools.

EDUCATIONAL CLASSES

Details of teaching classes have already been given with the curriculum and hence it is not necessary to repeat them here.

EXAMINATIONS

It is not easy to say that the system of examination was generally current in the Arabic madrasahs; nevertheless it appears from the particulars of some madrasahs that the students were examined in them annually. As such it is stated in the history of Bijapur entitled **Bustan al-Salatin**,

in connection with the chronicles of the seminaries, that "the examination of the students used to be held at the end of the month of Zil-hajja"[1]. An explicit statement about the annual examination in the same book at another place is that "the annual examination was held every year"[2].

But this system had been abandoned just a short time before the establishment of the Dar al-Ulum, and this system of holding quarterly, six-monthly and annual examinations, which is a good means of assessing the student's ability, labour and toil, was not in vogue. When a student finished a book under the instruction of a teacher, a higher book used to be begun without holding a test for the previous book. It is evident that in this there was no opportunity to assess and assay the student's ability, and very often even an undeserving student also used to go on crossing the stages of progress. Perceiving this defect, the Dar al-Ulum put an end to this system and made the quarterly, half-yearly and annual examinations compulsory.

The rules that are in force in the Dar al-Ulum in connection with examination are also sufficiently stiff. There is no rule of private examination here.

Amongst the madrasahs of India most probably it was a speciality of Bijapur only that an annual examination used to be held there, otherwise no mention of annual examination is met with in the history of other religious schools; and this much is absolutely certain that in the immediate past of the establishment of the Dar al-Ulum the custom of annual examination was not at all there in India.

RULES OF EXAMINATIONS

Examination which is the criterion of assessing the students' educational ability and the teachers' labour and assiduity and on which promotion to higher classes depends is a very necessary thing. But even as the Dar al-Ulum has been absolutely kept aloof from the influence of the government, similarly any kind of external interference in the examination has also not been liked. The curriculum is of its own proposition and examinations too it conducts under its own supervision.

The examinations here are of two kinds. One is examination for admission. It is held for those students who come from some other seminary to be admitted to the Dar al-Ulum. Usually it is held in the month of Shawwal. Special strictness is used in this examination and very often

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1 & 2. **Musalmano ka Nizam-e Talim wa Tarbiat**, vol. i, p. 341

more than half of the candidates taking this examination have to return because of their failure. The other examination is held for studies. This is held thrice in the academic year. The quarterly examination is held in the month of Safar al-Muzaffar, the six-monthly in Jamadi al-Ula and the annual begins in the last week of Rajab and ends in the second ten days of the month of Sha'ban.

Extreme precaution is taken and strictest invigilation is done in the examinations. All the examinations of the first and the second years and of some books of the third year are conducted catechetically, through **viva voce**; and of higher classes there is written examination. The question-papers are printed with utmost precaution and under extreme secrecy.

In the examination four hours are given for answering the paper. Seats are fixed and special care is taken that the candidates may not talk with each other; in case of disobeying this rule the guilty candidates are expelled from the examination.

The hypothetical marks of the examination are 50. The detail of securing classes in the examination is as under :—

To be placed in the lowest class a successful candidate must obtain 30 to 36 marks, for the intermediate class 37 to 43, and for the highest class 44 to 50.

It should be known on this occasion that prior to the Dar al-Ulum all the educational centres that were there in India were by and large of the nature of private institutions and it was a common factor in all of them that there was neither classification in them nor muster-rolls nor were the students compelled to choose a subsidiary book and subject with the principal book and subject. There was absolute freedom; one would read whatever one liked and read as long as one wished. There was no fixed duration for education nor any particular mode of examination. It is the Dar al-Ulum only that takes precedence of all others in executing classification, duration of education, maintenance of muster-roll, holding of examinations, relevance of subjects and other such matters, and it is from here only that these things gradually became customary in the Arabic schools.

EDUCATIONAL STIPENDS

Most of the students prosecuting their studies in the Arabic schools are poor and indigent. The financial condition of their guardians is not such that they may afford to spend money for the education and training of their young children and adorn them with education and culture.

The history of every progressive nation is a witness to the fact that the secret of its progress lies hidden in the edcuation of its masses and this is not possible unless there is an arrangement for free education. Accordingly, after an experience of hundreds of years the greatest educationists of the twentieth century have at last arrived at the conclusion that the education of the masses ought to be free; and as long as this method is not adopted, it is difficult for education to become universal. The greatest drawback of modern education is this that it has become a preserve of those people only who can afford their expenses, as if there is no place for the poor in the acquisition of the modern education.

But in our old system of education educational expenses have been made the liability of the educational institutions rather than of the students. In this system of education no fees are charged for education. And not only this, text-books are provided gratis for the students; rather, the indigent and poor students are given even cash stipends by the institutions for food, clothes and other necessities. In the Dar al-Ulum this matter has been paid special attention to **ab initio** that the burden of meeting the expenses of the boarding and lodging, clothing, medical treatment and other inevitable needs should be borne by the Dar al-Ulum rather than by the students, save those who may afford to be self-sufficient.

But in the issuing of stipends due regard to it is inescapable that disinclination in matters educational and the eleemosynary or parasitic habit may not develop in the students, and that they remain all absorbed in educational works. Hence all the stipends are issued for one year only, to be renewed next year. Whenever the student fails in the examination, the stipend is stopped and is not reissued as long as he does not obtain, in accordance with the rule of the issue of stipend, success in the examination in the medium class. However, accommodation for stay in the hostel and text-books from the library for the relevant year are given temporarily without charge to every student, deserving or undeserving.

The following conditions are necessary for obtaining a stipend :—

(A) The student may have studied books like **Al-Nahv al-Wazeh, Sharh-e Tehzib**, etc. (which are being taught in the second year).

(B) He may have obtained out of 50 at least 37 marks, which is the medium class of success.

(C) He may be asking for aid because of poverty.

The stipend is of two kinds : food — and — cash.

For the provision of food there is the Kitchen, from which each student, at each meal, is given two **tandoori** (i.e., **Tannuri**; a kind of bread which is baked inside the oven) breads the (dry) flour of which weighs 250 grams. **Dal** dish is given at lunch-time and meat-dish in the evening[1].

Besides meals, cash stipends are also given in different quantities, upto fifty rupees per month.

In the terminology of the Dar al-Ulum, both these kinds of stipends are called "imdad" ("aid"). Those students whom "aid" is issued, are also given four pairs of clothes, two pairs of shoes in one year and a quilt also in the winter season.

A monthly stipend is fixed for lighting in the rooms and for the washing of clothes. Physicians are appointed for the treatment of sick students. Medicines are provided gratis to the students and they are also supplied regimen (medically prescribed diet).

Besides these matters, arrangement of light in the passages of the Dar al-Ulum, water-taps in the hostels, and tepid water in the mosque of the Dar al-Ulum in the winter season, is done necessarily.

All the students admitted in the Dar al-Ulum are given text-books on loan from the library for one year without charge. Whether or not a student gets financial aid, he is not charged rent for the hostel-room.

PRIZE-DISTRIBUTION

In order to induce and tempt students to educational activities and create a competitive spirit among them, students are considered worthy of getting prizes on their success in the annual examination. A student securing the highest number of marks is awarded a special prize. Textual and non-textual books are given as prize, in accordance with the student's ability.

Like some other things, the custom of prize-distribution has also been there in the Dar al-Ulum from the very beginning. In the function that is held every year under the name of prize-distribution, besides the local residents, people from outside are also invited to participate. The purpose

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1. If the student so wishes, he can also take cash price in lieu of meal.

of this gathering is that the Muslims in general and the contributors in particular may estimate the educational results of that adolescent generation they had entrusted to the Dar al-Ulum; as also this that they may see with their own eyes the scene of the utility of that money the community has donated to the Dar al-Ulum.

TESTIMONIAL, SANAD (DEGREE) & "TURBAN"

The students who, after completing the course of the Dar al-Ulum, obtain success in the annual examinations are awarded sanads on their graduation. The title of each studied book is necessarily mentioned in the sanad but the book in the examination of which the candidate may have obtained less than 30 marks is not entered in the sanad.

There are separate sanads for the class of Persian, the class of cantillation and the department of Tibb. The students who drop out in the middle, before completing the entire course, are also given testimonial for the books the examination of which they may have passed. The sanad of "**A'lim**" is given to one who passes the fourth class and that of "**Fazil**" to one who completes the course of the eighth class.

Besides the names of books the examination which the candidate has already taken and passed, his academic and intellectual capacity and good ability are also mentioned in the sanad; and it is also testified that he has studied in the Dar al-Ulum, is skilled in arts and sciences, and has had the right to teach and issue fetwas. Over and above this, opinion is also expressed regarding his morals and behaviour. The sanad is a printed one, and is adorned with the signatures of the vice-chancellor and the teachers and the seal of the Dar al-Ulum.

Besides the usual award of a sanad according to the practice of the old institutions, a turban is also wrapped, in a public function and at the hands of their own teachers, around the head of those students who may have achieved distinctive qualifications in arts and sciences. In the Arabic schools the technical term for this turban is "turban of proficiency".

THE MUSLIMS' AVOIDANCE OF THE ENGLISH EDUCATION

This blame has gained notoriety against the ulema of India, particularly against the ulema of Deoband, that, by issuing a fetwa against the acquirement of the English education, they prevented the Muslims from acquiring it, wherefore the Muslims lagged behind other communities in

in the field of worldly progress. But this blame is baseless, because the ulema were against only that curriculum which might lead the Muslims towards atheism and irreligion. This danger was being felt in Aligarh itself. Accordingly, to obviate it, an independent Department of Theology was established there, and when Maulana Muhammad Qasim's son-in-law, Maulana Abd Allah Ansari, was invited to head it, the Dar al-Ulum promptly accepted this invitation. Maulana Abd Allah Ansari graced this post till the end of his life and after him, his son, Maulana Ahmed Mian Ansari, was appointed on this post. He was also a graduate of the Dar al-Ulum. It is, therefore, obvious that in case of opposition to the English system of education, this thing was not possible.

As regards those students who, after graduating from the Arabic schools, wished to enter government schools, Hazrat Maulana Nanautavi, in his speech delivered in a function of prize-distribution held in 1290/1873, had encouraged such students in the following words :—

"If the students of this madrasah join government schools to acquire the modern sciences, this acquirement would more shore up their accomplishment"[1].

Replying to the objection of certain people as to why modern sciences were not included in the syllabus of the Dar al-Ulum, he said —

"If this thought is a stumbling block that there is no arrangement here at all for the profane sciences, its answer firstly is that there ought to be treatment of the disease. To take medicine for a disease which is not there is futile. The crack in the wall should be filled up; it is necessary to fill the kiln. What is it but silliness to be anxious about the brick that has not yet fallen down? What are the government schools for ? If the profane sciences are not taught there; what else is done there ? Had these schools been less in number than what are required, then it would not have mattered. But it is common knowledge that through the government's attention, towns and cities apart, schools have been opened even in villages. To make arrangement for the schools of secular sciences in their presence and be negligent towards the religious sciences is not the work of the longsighted wisdom"[2].

In fact our ancestors did not feel any hesitation in adopting the arts and sciences of other nations even at that time when the flag of their greatness and power was flying over half the world. The Muslims in the

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1 **Rudad-e Dar al-Ulum**, A.H. 1290, p.16 .

2. **Rudad**, A. H. 1292, p. 13.

past had not only adopted the philosophy of Aristotle and Plato and other Greek philosophers but had also become masters of the medical treasures of Hippocrates and Galen. Researches on Euclid and Ptolemy had become an intersting pastime of their lives. The Indian Arithmetic too had been cast in the Arabic mould. In this very way foundations were laid in the Arabic language of a new literature, history, philosophy and knowledge, medicine, arithmetic, astronomy, astrology, chemistry, physics and other arts and sciences, which are a proud wealth of culture and civilisation of the world today. The Muslims adopted these sciences in such a way that instead of being felt strange they look Islamic sciences. In the acquirement of arts and sciences Muslims have always been very large-minded. Every student of history knows that the Muslims have not only learnt the arts and sciences of Greece and India but have also developed and enlarged them[1].

It is an atrocious misunderstanding in respect of the ulema; English education was never called impermissible and illegitimate. The ulema were opposed rather to that culture only which was correlated with the English education and which alone was being considered the singular means of advancement. It will be apposite here to see by pondering over this blame in the light of historical facts what its reality is. Exactly at the time which coincided with the beginning of the late Sir Sayyid Ahmed Khan's educational movement, a matchless divine of the time, Maulana Abd al-Hayy Lakhnavi, who belonged to the old educational centre of Hanafite jurisprudence at Farangimahal, Lucknow, had issued the following fetwa regarding the English education :—

"To study the English language or learn to write English is prohibited if it be for the sake of resemblance, but if the purpose be this that we may be able to read letters written in English or know the contents of their books, then it matters little. It says in the **Mishkat Sharif** that the Holy Prophet (Allah's peace and blessings be upon him!) ordered Hazrat Zaid bin Thabith to learn the Jews' script (Hebrew) and he learnt it in a few days" [2].

In Hazrat Maulana Rasheed Ahmed Gangohi's **Fatawa**, in reply to a query regarding the learning and teaching of the English language, is written —

"It is correct to learn the English language, provided one does not commit a sin and there may be no impairment in religion [3].

1. **Rudad**, A. H. 1292, p.13
2. **Majmua-e Fatawa** by Maulana Abd al-Hayy, vol. iii, p. 20
3. **Fatawa Rasheediya**, vol. i, p. 64.

In the early period of the East India Company Hazrat Shah Abd al–Aziz Dehelvi's fetwa too was to the same effect that "to learn the English language is permissible". In short the respected ulema never opposed the English language in itself at any time. On the contrary, for the earning of livelihood and the acquirement of knowledge and information they explicitly issued a fetwa of its legitimacy, even as it is clearly evident from Hazrat Zaid bin Thabith's example in the prophetic era. However that form alone was declared impremissible through which, due to different reasons, the student's belief and faith were affected and which became the means of adopting un-Islamic culture, un-Islamic morals and anti–Islamic beliefs.

The reality in fact is this that there were serveral reasons for the Muslims' aviodance of the English language. The foremost reason was this that, on the one hand, there was intense bitterness in the Muslims' hearts against the aggressive English who had deprived them of rulership and empire; they (the Muslims) used to look at every thing of the English with aversion. The presence of inimical sentiments in the Muslims' hearts regarding the Englishmen's culture, civilisation and sciences was but natural. The Muslims had seen the lamp of the Mughal empire snuffed out before their own eyes; they had seen with their own eyes the spectalce of the royal family writhing in dust and blood; they had seen thousands of Muslims being put to the sword on very ordinary, flimsy suspicions. Thousands of Muslim families had been reduced to utter poverty (lit., were starving for want of even stale bread); and thousands of respectable families were wandering about aimlessly in a state of utter destitution and helplessness. They had seen the plunder and devastation of all those things which they considered the ultimate product of morality and human culture and without which their life had become prosaic, and their glory and honour had gone. They could not at all bear to give English education to their young children nor to have anything to do with the English. In that period the grave consequences of the mutiny and its reaction could not be psychologically overlooked. The struggle between Islam and Christianity that had been going on for centuries in Europe and the Middle East had now, according to their thinking, reached India also. Hence this thing had become indelible in the Muslims' heart and mind that to tolerate Christianity and the Christian state would be detrimental to Islam and the Muslims. So they decided to completely boycott this new culture and civilisation and began to consider everything that was related to the English a portent of danger for Islam and the Muslims. It is evident that this kind of their thinking was a natural reaction of the circumstances, and for which they should be considered excusable.

On the other hand, the English too considered the Muslims their real political rival. Although in the war of independence of 1857 the individuals of both the Hindu and the Muslim communities had participated and both the communities, as per their capacity, had taken part in this war, in the eyes of the English the Musalman alone was their real opponent. Hence the English, after gaining control, and considering him to be the real rebel, made him more and more a target of their oppression and grinding tyranny. The policy of depriving Muslims of every high place in the country and easy circumstances was adopted. The idea of the English was to make the Muslims educationally low and useless so that the vision of sovereignty and exaltation might get out of their heads. This wound had been inflicted so deep that it was not going to be healed in a few days.

At the same time the padres in India were not only allowed to preach Christianity but had also had the backing of the officials. The teachers in the schools and colleges used to be largely padres, and lessons of the Bible were compulsory. The ulema alone were not opposed to this thing but even the commonest Muslim, under such circumstances, was not prepared to send his children to the schools.

Maulana Fazl Haq Khairabadi who had been sentenced for life and transported to Andaman–Nicobar Islands for the guilt of issuing a fetwa of jihad of 1857, writes :—

"The English prepared a scheme to christianize all the Indian inhabitants. It was their belief that the Indians would not be able to find any helper and cooperator, and, therefore, save submit and obey, they would not have the nerve to defy them. The English had thoroughly realised that the rulers' variance from the ruled on the basis of religion would be a great stumbling block in the way of domination and possession. Hence they began to indulge in all sorts of wiles and chicanery with complete diligence and assiduity, in their wilful attempt to obliterate religion and the sense of nationhood. To teach small children and the ignorant and to inculcate their language and religion, they established schools in towns and villages and made an all out effort to wipe out the old sciences and academic attainments"[1].

Formerly the government used to be an institution, mainly concerned with administration of the country, army, police, revenue and finances.

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1. **Al–Saurat al–Hindia**, pp. 356—7.

Most of the walks of life were out of its circle of activity and gamut. The people of the country used to be free in their educational system, culture and civilisation, morals and social life, as a result of which it was not necessary that with the change of sovereignty change might come in education and culture also. But the frame of the British system of government was different from this; its circle of operation circumscribed the whole life of the country and the nation and its jurisdiction covered all the walks of life. English culture and English education had become correlative and these alone were considered the means of advancement and civility. The ulema were against this thing only.

In the Muslims' avoidance of the modern education there was indeed some interference of the will and intention of English politics so that the Muslims might not remain able to rule, and, secondly, the Muslims themselves, for fear of irreligion, hesitated in admitting their children to schools.

These were the causes that obstructed the Muslims' going to schools and colleges. Accordingly, when the padres' activities cooled down due to their own continuous failures and the teaching of the Bible was excluded from the school course, and at the same time, as time passed on, the Muslims' aversion against the English and English education gradually naturally subsided in the Muslims' hearts, they began to incline towards English education.

This is the reality of that blame which kept the Muslims away from the English education. In fact aversion to English education was the result of the Muslims' national sense of honour and psychological reaction, and the ulema too were included among them. However, the ulema recognised the spirit of the age and with full insight and foresight never avoided issuing fetwa for the legitimacy of taking English education.

CHAPTER VII

ADMINISTRATION

MAJLIS-E SHURA

The administration of the Dar al-Ulum **ab initio** has been based on the consultative principle of "and whose affairs are a matter of counsel" (XLII : 38). For this there is an authorized high council which had been formed along with the establishment of the Dar al-Ulum itself. This council is known as Majlis–e Shura. The responsibility of the Majlis–e Shura is to look after and guide all the affairs of the Dar al–Ulum.

It will not be out of place here to show that seeing the ordinary condition and lack of equipments with which the Dar al–Ulum had started the contingency of the administration of the Dar al–Ulum on the principle of consultation seems to be surprising. The people in India at that time were ordinarily not conversant and familiar with the democratic system. The Dar al-Ulum set up the Majlis-e Shura in the Islamic style and, running this system successfully, established an excellent example before the community. The corollary of this mode of thinking was that the democractic method was extensively established in the making of arrangements. As regards the qualities required of the counsellors, Hazrat Maulana Muhammad Qasim Nanautavi (may his grave be illuminated!) has given the following guidance in the third article of the Constitution compiled by himself :—

"The counsellors of the madrasah should always bear in mind that the madrasah should acquire well-being and excellence, and no one should be self-partial. God forbid! if things come to such a pass that the counsellors consider opposition to their own opinion and their subscribing to the opinions of others unpalatable, then the foundation of this madrasah will become shaky.

"In short, a counsel in season from the bottom of one's heart and, in its context, the excellence of the madrasah must always be kept in mind. There should be no opinionatedness. Hence it is necessary that the counsellors should on no account be hesitant in expressing their opinion and the audience always listen to them with good faith; that is, it should be borne in mind that if others' opinion is convincing though it be contrary to the opinion of some of them, they would accept it with heart and soul. And moreover, it is also necessary for the same reason that the vice-chancellor, in matters requiring consultation, must consult the counsellors, whether they be the regular counsellors of the madrasah or

any intelligent, knowledgeable visitor who may be a well-wisher of the madrasahs. Over and above this, for the same reason, it is also necessary that if, by chance, due to some reason, the vice-chancellor may not have chanced to consult a counsellor but may have taken counsel from a proper quorum of the counsellors, the one not consulted should not feel displeased as to why he was not consulted. Indeed, if the vice-chancellor may not have consulted anyone, the counsellor can take exception to it".

These are those excellent principles of the democratic system than which no other procedure can be better. The way of constructive criticism was opened through this proposal which is so necessary for the progress of any institution.

The Majlis–e Shura of the Dar al–Ulum, on the one hand, represents the contributors — it commands the status of a legal agent of the contributors — and, on the other, issues its decisions with majority of votes regarding the income and expenditure of the Dar al-Ulum and its important administrative affairs. The Dar al-Ulum, Deoband, has a constitution and all the procedures of the Dar al-Ulum and all necessary decisions are decided in the light of this constitution.

The Majlis-e Shura makes administrative rules and regulations. All the endowments and properties of the Dar al-Ulum are under its trusteeship and supervision, and the same council is responsible for the preservation of the tack of the Dar al-Ulum and for the appointment and the dismissal of the employees. The session of the Majlis-e Shura is necessary at least twice a year.

THE ORIGINAL MEMBERS OF THE MAJLIS-E SHURA

This Majlis, initially, that is, at the time of its establishment, consisted of the following seven members :—

(1) Hazrat Maulana Muhammad Qasim Nanautavi. (2) Hazrat Haji Abid Husain. (3) Hazrat Maulana Mehtab Ali. (4) Hazrat Maulana Zulfiqar Ali. (5) Hazrat Maulana Fazl al-Rahman. (6) Haji Sayyid Fazl Haq. (7) Shaikh Nihal Ahmed.

There have been additions to the aforesaid number. At present there are 18 members of the majlis. The members of the Majlis-e Shura are selected from amongst the distinguished and influential ulema of the

country. According to the constitution, at least eleven members of the Majlis ought to be religious divines; the remaining ten members can be such laic persons who may have insight and expertise in administrative and educational matters. The vice-chancellor and the principal are ex-officio members of the Majlis-e Shura. To form the quorum at least one-third number of the members should be present for the meeting.

The names of the members of the current Majlis-e Shura are as under —

1. Hazrat Maulana Al-Haj Qari Muhammad Tayyib, Vice-chancellor, Dar al-Ulum, Deoband.
2. Hazrat Maulana Sayyid Fakhar al–Hasan, Principal, Dar al–Ulum, Deoband.
3. Hazrat Maulana Mufti Atiq al–Rahman Usmani, Nadvat al–Musannafin, Delhi.
4. Hazrat Maulana Sayyid Minnat Allah Rahmani, Khanqah-e Rahmani, Monghyr, Bihar.
5. Hazrat Maulana Manzoor Ahmed Naumani, Daftar **Al-Furqan**, Lucknow.
6. Hazrat Maulana Qazi Zayn al-A'bidin Sajjad, Qazi Manzil, Meerut.
7. Hazrat Maulana Sa'eed Ahmed Akbarabadi.
8. Hazrat Maulana Sayyid Abul Hasan Ali Mian Nadvi, Dar al-Ulum Nadvat al-Ulama, Lucknow.
9. Hazrat Maulana Abd al-Qadir, Malegaon, Dist. Nasik.
10. Hazrat Maulana Dr. Mustafa Hasan Alavi, Maulavi Ganj, Lucknow.
11. Hazrat Maulana Sayyid Fazl Allah, Iqbal Manzil, Diggi Road, Aligarh.
12. Hazrat Maulana Marghoob al-Rahman, Bijnor.
13. Hazrat Maulana Hakim Muhammad Zaman, Kolotola Street, Calcutta.
14. Hazrat Maulana Hamid al-Ansari Ghazi, Bombay.
15. Hazrat Maulana Mufti Abu Sa'ud, Arabic College, Sabil al-Rishad, Bangalore.
16. Hazrat Maulana Hakim Ifham Allah, Anona House, Civil Lines, Aligarh.
17. Hazrat Maulana Abd al-Halim, Madrasah Zia al-Ulum, Mani Kalan, Jaunpur.
18. Hazrat Maulana Muhammad Sa'eed Buzurg, Simlak, Dabhel, Dist. Surat.

THE EXECUTIVE COUNCIL

A council called "Majlis-e A'mila" (Executive Council) has been in existence since 1345/1927, under the Majlis-e Shura. The number of its members is 9. Its meeting is held every third month. The function of this council is to give cooperation and help in the works of the Majlis-e Shura and to put the administrative affairs of the Dar al-Ulum into practice, in accordance with the authorities delegated to it by the Majlis-e Shura.

An important feature of the Majlis-e Shura and the Majlis-e A'mila of the Dar al-Ulum is this that though there is provision of the rule of majority of votes for a decision, their decisions, instead of majority of votes, are usually taken by consensus of opinion. The incidents of not having consensus of opinion are so very few that they should be considered as good as nil.

CHAPTER VIII

DEPARTMENTS

The vast educational and official organization of the Dar al-Ulum is divided into 23 departments. Every department which commands the position of a separate institution is headed by a manager who, remaining within the circle of his limits and jurisdiction, discharges, under the supervision of the management of the Dar al-Ulum, his entrusted functions. These departments, as regards their speciality, are divided into three parts: Educational Departments, Financial Departments, and Administrative Departments.

(A) Education, Dar al–Ifta, Ma'arif al–Quran, Jamia–e Tibbia, Tabligh, Craft & Industry, Calligraphy, Physical Exercise, and Publications are academic and educational departments.

(B) Accounts, Organization & Development, and Endowments are financial departments.

The Accounts Department is concerned with income and expenditure; Organization & Development and Endowments are the departments of income.

(C) Departments concerning administration are the following : —

Ihtemam (Management), Record Office, Library, Reading Room, Kitchen, Buildings, Centenary Celebration, Electric Arrangements, Sanitation, Light, Water–supply, External Affairs, Hostels, Press.

THE EDUCATIONAL DEPARTMENT

By virtue of its being an educational institution the basic view–point of the Dar al–Ulum and its fundamental objective is teaching and educaton. Hence the inception of this department should be considered to have coincided with the establishment of the Dar al–Ulum itself, as has been said earlier. This department had begun with only one teacher and one student. But every step of the Dar al–Ulum, compared to the previous one, has moved forward, and now this department has been sub–divided into the following departments : —

(1) The Arabic Department which is for the 8-year course of Arabic.

(2) The Persian Department : Persian literature, Mathematics, History,

Geography and Hindi are taught in this department.

(3) The Department of Cantillation and Orthoepy : — In this department, besides the complete education in cantillation and orthoepy, all the students of the Arabic classes are compulsorily exercised in reading the **Para–e Amm** with cantillation.

(4) The Department of the Holy Quran : As is evident from its name, this department teaches small children to read and memorise the Holy Quran.

(5) The Department of Urdu Theology : In this department, besides the teaching of Theology in the Urdu language, History, Geography, Arithmetic, Hindi etc. are also taught.

(6) Jamia–e Tibbia : It is for medical education in the Unani System.

(7) The Department of Ifta : It is meant for creating the ability of fetwa–writing.

(8) The Department of Calligraphy : This department, along with chirography, also exercises in the art of copying (**kitabet**).

(9) The Department of Craft & Industry : it is for training students in light crafts.

There are one hundred and sixty teachers in these departments. The strength of students every year is more or less one and a half to one and three quarter thousand.

Mastery in speech and writing, oratory, practice of the style of expression and advancement in academic informations in the students are an important means of Islamic Tabligh (preaching) and the dissemination of the message of truth and sincerity. Hence like teaching and lecturing and instructing and learning, writing and speech have also been made the most important part for exercise. Besides this, in view of the atmosphere of the period and its demands, it is necessary that the students may have a special knack of organising assemblies and gatherings so that they may prove capable of presenting their duties of religious call and guidance methodically before the present-day world. In this connection there have been established a number of students' societies. There are usually four sections of such societies :

(1) Section for speeches in Arabic, Urdu and other languages.

(2) Section for writing in Arabic, Urdu and other languages.

(3) Section for Debates.

(4) Section for reading.

But this system has been restricted to such limit only that it may not cause any difference in the real objective of education. Assemblies of students are held in the night of every Thursday in which, besides religious and reformative problems, students take part in an academic and disquisitional manner, in national, historical, political and social discussions, and do exercise in speech-making and writing, and publish hand-written monthly journals. These journals are in Urdu, Persian, Arabic, Gujarati, English, Bengali, Tamil and some other languages. They put these journals in glass frames and hang them on the walls All the articles and dissertations in them are written by the students, and, in respect of decoration, are sufficiently graceful and good-looking.

Besides the teachers in the Educational Department, 9 clerks also work in this department to do the clerical work concerning education. The Educational Department is managed by the Education Council.

DAR AL-IFTA

At the time the Dar al-Ulum was established the teaching institutions of the old ulema had become desolate and their **masnads** (seats) vacant. The ulema were few and far between, and matters had come to such a pass that one who would show a proposition (**mas'ala**) was seldom to be met with. Hence, as soon as the Dar al-Ulum came into existence, the people's attention was diverted towards it, and a long chain of legal queries (fetwa-seeking) from all over the country was established. As it happens ordinarily in the incipience of every work, instead of the establishment of a separate department for it, this work was initially entrusted to the learned teachers. As such, Maulana Muhammad Yaqub, over and above his functioning as principal, used to discharge the duties of fetwa-writing also. But when the number of legal queries increased extraordinarily, a separate department under the name of Dar al-Ifta was started in 1310/1892, and Maulana Aziz al-Rahman Usmani was selected for this important service. The lauded Maulana , besides being a matchless divine of the time and a great jurisprudent, also commanded a distinct position in abstinence and piety, and was considered a holy saint. From that time to date such learned gentlemen who have had more profound insight in jurisprudence are being appointed on this post.

Among the fetwas that are sought from the Dar al-Ulum, there are, besides ordinary propositions of everyday use, important, complex and ponderable propositions, decisions of **panchayats** (councils of village elders usually consisting of five or more members), court-appeals, and fetwas of various, divergent rulings. It is a duty of the Dar al-Ifta to show legal propositions to the querists with complete disquisition and soundness. Besides the common people, even ulema often refer to it for many propositions. Despite this importance and delicacy, the work of the Dar al-Ifta has always been looked upon with satisfaction and esteem among the common as well as the high-ranking Muslims. The fetwas issued from the Dar al-Ifta from A.H. 1329 to A.H. 1396 number 4,39,336.

So far ten volumes of these fetwas, entitled **Fatawa Dar al-Ulum**, have been published and many more are still being arranged. No fees are charged for the fetwas.

The building of the Dar al-Ifta consisting of three large rooms is situated on the upper floor on the eastern side of the mosque. It was built in 1368/1949.

MAJLIS-E MA'ARIF AL-QURAN

One department bears this name and its work is to publish disquisitional books on the Quranic sciences.

JAMIA-E TIBBIA

There is a famous proverb of the Arabic language that "sciences are only two, one concerning the soul and purification of morals and the other of human body pertaining to health and disease". It is evident that both these sciences are important in themselves. And then ordinarily too the science of medicine is a respectable means of livelihood and a beneficial human service. Like the religious arts and sciences there is a permanent provision for the medical education.

Two functions concern this department: teaching of medical books to the students and medical treatment of sick students. In this department which runs under the name Jamia-e Tibbia six able teachers teach the medical science. Its course is of four years duration. For medical treatment it has a clinic where students and non-students all are treated gratis.



DAR AL-IFTA



JAMIA-E TIBBIA

DEPARTMENT OF PREACHING

In 1342/1934 when the organised movements of Shuddhi and Sanghtan were started in the country, this department of preaching was established to save the Muslims from apostasy. Accordingly, with the untiring efforts of this department, besides millions of Muslims' security from apostasy, great help was obtained at that time in awakening the religious ardour and the Islamic spirit in the Muslims. The preachers acquainted the Muslims with the Islamic teachings and today there is no corner of India, Pakistan and Bangla Desh where the preachers of the Dar al-Ulum may not have reached to speak out the Word of Truth. The statement of the famous and esteemed daily of Lahore has been quoted earlier that "as far as the protection of religion, repudiation of the antagonists and reformation of the Muslims are concerned, the part of the teachers and preachers of the Dar al-Ulum, Deoband, far exceeds that of the whole of India"[1].

In short, even as there is no comparable example of the Dar al-Ulum in India in the history of the education of religious sciences, similarly, in the extensiveness and abundance of preaching services also it is **sui generis** in the history of this century. As such, wherever such functions are held in the country, in the main the preachers of the Dar al-Ulum are particularly invited to attend them. The Department of Preaching arranges to send the preachers to different parts of the country on the invitation of the inhabitants thereof. The preachers, in such functions and gatherings, deliver lectures and sermons on different religious topics.

DEPARTMENT OF CALLIGRAPHY

Calligraphy, that is, chirography, is in fact a branch of art and craft. In the Dar al-Ulum it is divided into two grades and hence it is considered a separate department. The first grade is for those students who may wish to change a bad hand and defects of writing into a beautiful hand. In the second grade the art of chirography is regularly taught.

In our old system of education correct handwriting commanded a special importance. "The handwriting is half the knowledge" is a famous dictum, in which handwriting has been interpreted to be equal to half the knowledge. Along with reading and study the practice of a good hand was also considered very necessary. The educated apart, even kings used to acquire skill and expertise in this. As such, in India itself, Sultan Nasir al-Din Mahmud and Awrangzeb Alamgir were most accomplished

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1. **Siyasat**, daily, Lahore, June 27, 1923.

calligraphists. But for some time now as many old concepts are gradually vanishing, indifference towards excellence and beauty of handwriting is also increasing day by day, particularly in the Arabic madrasahs it has almost become extinct.

In view of the importance of this necessity, both the **Nasta'liq** and the **Naskh** scripts are taught and improved in the Dar al-Ulum, and the students have to take an examination annually to pass in the practice of handwriting.

CRAFT & INDUSTRY

It has become much more necessary for the teaching institutions in this period to solve the problem of the students' economic future and livelihood. In this connection the Dar al-Ulum has started many arts and crafts for earning one's living. Besides Tibb, training of copy-writing, book-binding and such other light skills has also been arranged.

Considering the present-day demands the need of starting arts and crafts in the Dar al-Ulum was being felt for a long time so that the graduates of the Dar al-Ulum, equipped with external independence from making arts and crafts the means of their livelihood, might render service to religion with freedom and contentedness. But at the same time it has also been taken into consideration that the skills that may be taught here should be such that may in themselves be seemly for the students and the ulema, and along with physical movements mental and intellectual thought and training may also be involved in learning them. Moreover, they may also fulfil on the whole the day to day human needs, and may also have in them the utmost utilitarian aspect.

Along with the correct type of religious educatoin such an atmosphere has been created in the Dar al-Ulum whereby a strong Islamic character may be created in the students. And since the "problem of bread" too in this age has become very important, it is necessary that along with education the students may also be taught such skills which may open up for them the ways of earning their livelihood so that they may neither be washed away like rubbish in the tide of time nor become worthless in the eyes of the people like those who make religion a means of livelihood; on the contrary, maintaining their moral weight, they may serve religion and be of use to the community.

Accordingly, from 1365/1946 the training in arts and crafts has been started with the work of book-binding. In this department book-binding,

tailoring and manufacturing of hold-alls, suit-cases, etc. — such light skills are taught. It is hoped that in future this department, due to its utility, will become a respectable means for the students' economic future.

PUBLICATIONS DIVISION

From this division the monthly Urdu interpreter of the Dar al-Ulum, "**Dar al-Ulum**", Deoband, and the fortnightly newspaper in Arabic, "**Al-Da'i**" are published. The academical and religious articles of both these journals are popular in and outside the country. Through these journals the stand of the Dar al-Ulum is presented and the articles and discourses of author-ulema are published in them. Besides these, through this Publications Division books published by the Dar al-Ulum are publicised.

PHYSICAL EXERCISE DIVISION

In this division there is arrangement for teaching different types of physical exercise.

THE ACCOUNTS DEPARTMENT

Due to its speciality this department is very important. Its formation had taken place in the very next year of the establishment of the Dar al-Ulum. With regard to financial give and take every department of the Dar al-Ulum is connected with this department. One of its functions is to keep details department-wise and item-wise of every kind of income and expenditure. The most paltry sum and the most ordinary thing is not entered without receipt; similarly, no expenditure is made without a voucher. Through this very department the treasury of the Dar al-Ulum remains under the charge of the vice-chancellor. The entries of accounts, according to the current methods of accounting, are kept very neat and clear, and for auditing its door remains open to every man. Despite this, by way of scrupulous care, the annual accounts are audited by registered auditors. The distribution of the students' stipends is also connected with this department. To audit the expenses done through other departments is also included in the functions of this department.

The excellence of accounts of this department is generally appreciated. Once the famous businessman of Kanpur, Hafiz Muhammad Halim wrote in his inspection report that :—

"the account of the Madrasah is very satisfactory, the entry of income and expenditure is done regularly, and a great good point is that the contribution of a contributor is spent in accordance with his intention".

THE DEPARTMENT OF ORGANISATION & PROGRESS

The work of this department is to collect finance for the Dar al-Ulum. A number of 'envoys' have been appointed to realise donations. The different parts of the country have been assigned to them. These envoys tour every nook and corner of the country and, more or less, from everywhere they receive financial and moral help. This department is in existence since A. H. 1355. The collection of cereals for the students is also done by the same department.

THE DEPARTMENT OF ENDOWMENTS

The mode of endowments had begun with the construction of the buildings of the Dar al-Ulum. From time to time the charitable continued to endow their small properties for the Dar al-Ulum. However, any such property through which enough of the expenses of the Dar al-Ulum may be met with is not there in the endowments of the Dar al-Ulum. These endowed properties are situated in different parts of India.

THE DEPARTMENT OF MANAGEMENT

Constitutionally, the department of management is the central point of the Dar al-Ulum. The management of all the departments and divisions, their supervision and the auditing of their expenses appertain to this department. The resolutions and decisions of the Majlis-e Shura and the Executive Council are enforced through this very department. Besides the internal supervision of the departments, it is through the same department that external relations with the country are maintained. Hence this department commands a special importance. For the important post of the management this principle has always been kept in view that such personalities may be selected for it who, besides having knowledge and learning, integrity and piety, and special capabilities in administrative affairs, may also command special influence and dignity in the country.

The building of the management is situated above the main gate and had been constructed in A. H. 1315.

RECORD OFFICE

In its capacity as an office the Record Office has been interpreted as 'the soul of administration" in the report of the Dar al-Ulum. The entire historical record (lit., wealth) of the Dar al-Ulum is safe in this office.



RECORD OFFICE



LIBRARY (1st Floor)

PERSIAN CLASS (Left side)

DAR AL-SANA'E (Right side)

The Record Office is situated in a two-storeyed room, adjacent to the management office The papers and documents of all the departments and divisions of the Dar al-Ulum are preserved in this very office. A particular colour has been fixed for the papers of each department. The papers of each department can be easily recognised by their different colours.

LIBRARY

In order to evolve a high standard of education that was envisioned by the elders of the Dar al-Ulum and to acquit themselves of the important responsibilites concerning the student's study, research and the writing and compilation of books, it was necessary to have a first class library, without which a high standard of teaching, learning and research cannot be maintained. With this object in view, efforts had been started with the establishment of the Dar al-Ulum itself.

The Dar al-Ulum, Deoband, was established in 1283/1866 This is the first-ever national and educational institution which, instead of depending upon the government, laid the basis of its expenses on public contributions and gifts. The greatest need of the students is the supply of books without which the completion of education is impossible. As such, simultaneously with the collection of public contributions the authorities of the Dar al-Ulum had also started the process of supplying books. It was that time when the printing press had just been introduced in India. Books were scarce and were highly-priced. So initially this mode was adopted that books were borrowed for a short period from the scholar-gentlemen of the locality and the vicinity These included textual as well as non-textual books, for, for the teachers' and the students' advancement in knowledge and general information the collection of the general non-textual books also is as important as that of the textual books. Accordingly, the Dar al-Ulum made an appeal to the country and the country responded to it whole-heartedly and books started coming. The people who possessed collections of manuscripts or published books gave books and those who did not have books but wanted to help the library, helped with cash to buy and collect books. And, thank Allah, this mode has been current for the last one hundred and fourteen years. In the library there is a great number of those books which the Sultan of Turkey Rashad Khan, the Nizam of the Deccan, Sultan Ibn Sa'ud of Arabia, Gamal Abdel Nasir, president of Arab Republic, and the kingdom of Afghanistan have donated to it. The majority of books in the library are those only which the Dar al-Ulum has recevied in the form of donation.

In short, in this way a prodigious stock of books has been collected in

the library of the Dar al-Ulum to which additions are made day by day. The academic treasures of many learned families of India have been transferred to the library of the Dar al-Ulum. The number of books is more than a lakh out of which more than fifty thousand are non-textual and the remaining consist of text-books. This number is over and above those books which are being received from the sympathisers of the Dar al–Ulum every year, in thousands, on the occasion of the function of prize–distribution, under the head of prizes to successful students. In fine, in respect of quantity and quality, very few libraries in India can compare with the library of the Dar al–Ulum. Due to the novelty and abundance of books this library commands a distinct position amongst the libraries of India and the **literati** of India and foreign countries are always taking advantage of it.

Besides published books in the library of the Dar al–Ulum, there are many manuscripts also, some of which are fairly scarce and some exceptionally unique. If some are praiseworthy from the point of view of the art of calligraphy, some are worthy of attention on account of the antiquity of writing. Some of the books are in the hand of the original authors and some are nonpareil in respect of illumination and artistry. Some of these have adorned royal libraries and hence have historical value and some are those which have been copied from the author's original manuscript or have been in the hands of famous ulema. There are a few such books also about which it can be asserted that another copy of them is not extant at present in any library of the world. As such, different libraries of the world have taken micro–films of many manuscripts of the library of the Dar al–Ulum. In fine, this library is reckoned amongst the outstanding libraries of India.

The library of the Dar al–ulum is divided into two sections : one is meant for text–books and the other contains non–textual books. Both the sections are managed separately. The average of issuing and returning text–books and their commentaries and scholia is fifteen thousand per annum.

Language and subject have been taken into consideration in the arrangement and classification of books. That is, all the books belonging to one subject and topic have been put under that subject. Similarly, books have been again classified subject–wise and language–wise. The hall of Arabic is the bigget; then come Urdu books and a little less than them are the books of Persian. The books of all these three languages are in plenty. In respect of arrangement and classification, these books have been divided under 99 heads. The details thereof are as follows : —

1. Holy Quran
2. Cantillation (**Tajvid**)
3. Principles of Exegesis (**Usool-e Tafsir**)
4. Exegesis (**Tafsir**)
5. Commentaries & Scholia of Exegesis.(**Shuruh wa Hawashi–e Tafsir**)
6. Commandments of the Quran (**Ahkam al–Quran**).
7. Alien Words in the Quran (**Gharib al–Quran**).
8. Vowel Points in the Quran (**I'rab al–Quran**).
9. The Abrogating and the Abrogated (**Al–Nasikh.wal–Mansukh**).
10. The Causes of Revelation (**Asbab al–Nazool**).
11. Accessories of the Quran (**Mutalliqat al–Quran**).
12. The Derivation of the Verses (**Istakhraj al–Aayat**).
13. The Topics of the Quran (**Mazamin al–Quran**).
14. Translations of the Quran (Urdu).
15. Translations of the Quran (Persian).
16. Principles of Hadith (**Usool–e Hadith**).
17. **Hadith–e Sihah Sitta** with Commentaries & Scholia.
18. **Masanid wa Sunan** (Collections of Hadith).
19. Other Collections of Hadith.
20. The Fabricated (Hadiths) (**Mauzuaat**).
21. Foreign Words in Hadith (**Gharib al–Hadith**).
22. The Derivation of Hadith (**Istakhraj al–Hadith**).
23. The Art of Determining the Authenticity of the Narrators of Hadith (**Asma al–Rijaal**).
24. Principles of the Hanafite Jurisprudence (**Usool–e Fiqh–e Hanafi**).
25. Principles of the Shafi'ite Fiqh
26. Principles of the Malekite Fiqh
27. Principles of the Hanbalite Fiqh

28. Principles of Fiqh of the Ahl–e Hadith.
29. The Hanafite Fiqh.
30. **Fatawa Hanafi** (The Hanafite Fetwas).
31. The Malekite Fiqh.
32. The Shafi'ite Fiqh.
33. The Hanbalite Fiqh.
34. The Externalists' Fiqh (**Fiqh–e Ahl–e Zahir**).
35. The Fiqh of the Followers of Hadith (**Fiqh–e Ahl–e Hadith**).
36. The Duties (**Fara'iz**).
37. The Science of Beliefs & Scholastic Theology (**'Ilm–e Aqa'id wa Kalam**).
38. The Religio–legal Wisdom (**Hikmat–e Shari'yyah**).
39. The Science of Sufism (Prose) (**'Ilm–e Tasawwuf** in Prose).
40. The Science of Sufism (Poetry) (**'Ilm–e Tasawwuf** in Poetry).
41. The Science of Sufism (Epistles) (**'Ilm–e Tasawwuf—Maktubaat**)
42. The Science of Sufism (Ana) (**'Ilm–e Tasawwuf—Malfuzaat**)
43. Remembrance Formulae, Daily Offices & Theurgy (**Awrad, Waza'if & Amaliyaat**).
44. Sermons & Morality (**Mawa'iz wa Akhlaq**).
45. Arabic Literature (Prose).
46. Arabic Literature (Poetry).
47. Rhetorics (**'Ilm-e Ma'ani**)
48. Syntax (**'Ilm al-Nahv**).
49. Conjugation (**'Ilm al-Sarf**)
50. General History
51. History of Civilisation & Culture
52. History of Sciences and Religions

53. The Prophet's Biography (**Sirat al-Nabi**)
54. Biographies of the Companions.
55. Biographies of Jurisconsults, Traditionists & Other Ulema
56. Memoirs of the Ulema of Deoband
57. Biographies of Eminent Saints.
58. Memoirs of Poets
59. Encyclopedia (**Da'irat al-Ma'arif**)
60. Travel Books
61. Particulars of the Dar al-Ulum, Deoband
62. Genealogies (**Ansaab**)
63. Catalogue of Books (**Fihras al-Kutub**)
64. Collectanea
65. Miscellaneous
66. The Sciences of Geology (**'Ilm-e Tabaqat al-Ard**)
67. The Science of Chemistry (**'Ilm al-Kimiya**)
68. The Science of Agriculture (**'Im al-Zira'at**)
69. The Science of Phonology & Animals
70. Curricular Books of Kuwait & Egypt
71. Politics
72. Philosophy
73. Logic
74. Astronomy
75. Economics
76. Newspapers & Journals
77. Sociology & General Knowledge
78. Geography
79. Medicine (Tibb)
80. Interpretation of Dreams

81. Books of the Scripturaries (**Kutub–e Ahle–Kitab**).
82. Books of Hindu Scriptures or Religious Code.
83. Principles of Polemics.
84. Books of Different Religions.
85. Refutation of Christianity.
86. Books of Christianity.
87. Refutation of Qadianism.
88. Books of the Qadiani Sect or Religion.
89. Refutation of Innovation
90. Books of the Innovators
91. Refutation of the Schismatics (**Radd-e Rawafiz**)
92. Books of the Shia Sect.
93. Refutation of Naturalism
94. Refutation of Khaksarism (Allamah Mashriqi's Movement)
95. Books on Khaksarism
96. Refutation of the Mahdavi Sect
97. Books of the Mahdavi Sect
98. Books of the Baha'i Sect
99. Refutation of the Baha'i Sect

Detailed catalogues of all the non-textual books are present in which the title of the book, number, subject, language, author's name, press, year of publication — and if it is a manuscript, then the copyist's name and the year of copying — are written; and in the last column of the catalogue are mentioned the numbers of the pages of the book.

Besides this, the modern card system is used for taking out a book and these cards have been prepared in alphabetical order, according to the current system in the libraries.

In the library of the Dar al-Ulum, besides books of Arabic, Persian and



A SCENE OF DAR AL-ULUM, DEOBAND CAMPUS.



DAR-E JADID

Urdu, books in different languages like English, Roman, Greek, Turkish, Indonesian, Sanskrit, Hindi, Tamil, Bengali, Gujarati, Gurmukhi, Marahti, Kannad, Pushtu and Punjabi, more or less, on different subjects, are also present.

Over and above the published books, as has been shown above, a sufficient stock of manuscripts is also present. A descriptive catalogue of these manuscripts is being published. Two volumes of it have already been printed. The first volume consists of manuscripts only on Tafsir, Hadith, Fiqh, Beliefs and Scholastic Theology. The second volume gives an introduction to the manuscripts of Sufism, history, rhetorics, Arabic literature, lexicon, philosophy, logic, astronomy, conjugation and syntax, polemics, medicine (Tibb), miscellaneous, Persian literature and Urdu literature.

Research scholars often visit the library of the Dar al–Ulum to derive benefit from its rare and unique academic stock. In the past few years many research scholars from England, Germany, America and Japan, besides those from India, have been benefitting in their research work from the library of the Dar al–Ulum. All possible facility is provided by the Dar al–Ulum to such people.

The library building is situated in the south–eastern corner of the Dar ul–Ulum. This magnificent building consists of eight big and small rooms and three wide halls. The present building of the library was begun in 1325/1908. Incipiently there was only one hall and one room; thereafter additions were made to it from time to time, and now this building sprawls over a large area.

Besides books, reasonable arrangement has been made in the library for reading newspapers and journals also. Files of old issues of newspapers and journals have been bound like books and preserved in the library in sufficient numbers.

In A. H. 1396 (i. e., 1976) the number of readers in the library of the Dar al–Ulum was 25,360.

THE KITCHEN DIVISION

Before the establishment of the kitchen the arrangement for providing board to the outside students was this that the board of some students was the responsibility of the townspeople. The charitable among them used to feed one or two students each. And some students were given board–money wherewith they used to make their own arrangement. This

second mode was very bothersome to the students, harmful to their engrossment in studies. To remove this difficulty, instead of giving cash stipend for board, a kitchen was established in 1328/1910. In the first year food for only 25 to 30 scholars was being prepared; gradually this number has now reached one thousand. The kitchen had begun with only one cook; now it has a staff of 28 individuals.

The system of the distribution of food is that every scholar has round, aluminium tickets, separate for morning and evening. With the words 'morning' and 'evening' clearly engraved on them, these tickets have also been made distinctive or distinguishable by different colours. Numbers are engraved on the tickets and of each number there are two tickets for morning and evening. The number of the ticket of each scholar is the same which is mentioned against his name in the register of food-receiving scholars. In this way the scholars get their food very easily.

Every scholar gets at a time two **tannuri** (oven-baked) breads, the dry flour of each weighing 250 grams. Meat is cooked for the dinner and **dal** (pulse) is given for lunch. **Biryani** is given once a week. There is provision for buying food also from the kitchen in which, besides the afore-said two dishes, two more kinds of food dishes are also available. Medically prescribed food is also prepared for sick students. The kitchen building, which is divided into several parts, is situated in the southern corner of the compound of the Dar al-Ulum.

THE DEPARTMENT OF BUILDING & CONSTRUCTION

The mode of constructing buildings in the Dar al-Ulum has always been this that the charitable were paying attention towards constructional needs from time to time and buildings were being constructed in proportion to income. It never happened that a building might have been completed before inauguration, as is usually the mode that first the building is constructed according to the plan and then the work of teaching is started. Contrary to this, as and when need arose and sincere slaves of Al-lah showed readiness for its construction, the buildings were gradually erected. Generally the process of constructions continues every year. The total value of the sums spent on constructions in the Dar al–Ulum till A. H. 1382 is Rs. 1,100,891.

THE HOSTEL DIVISION

The hostel comprises eight wide compounds and 210 rooms which accommodate more or less one thousand students. The allotment of rooms

to students, moral supervision over them and the settlement of their quarrels are the concern of the Dar al-Iqama and these works are discharged through the teachers. Respect for law, obedience to the elders, mutual love, sincerity and tolerance are the special features of the ethos of the students of the Dar al-Ulum. Seeing the firm and consummate discipline of the students, Sahibzada Aftab Ahmed Khan, vice-chancellor of Muslim University, Aligarh, said once: "The thing that impressed me most in the Dar al-Ulum is the students' discipline. Would that such discipline be the lot of Aligarh also"!

Nevertheless, in such an assemblage of individuals of different natures, the occurrence of some disagreeable incidents is but natural to which no assemblage in the world can be an exception. Then, at that, in the educational institutions it is a gathering of young men whose life is in the stage of "youth is a kind of madness", on account of which sometimes grievance and indignation are created due to ordinary things and the occurrence of mad acts becomes inevitable. Confronted with such an occasion it is the duty of the Dar al-Iqama to take immediate steps and in the light of the parties' statements and evidences issue a religio-legal judgement.

THE DIVISION FOR THE CENTENARY CELEBRATION

The purpose of this division is to establish and maintain rapport with the graduates of the Dar al-Ulum. A record of the religious, educational, social, political and other services which the graduates of the Dar al-Ulum are rendering in other fields is prepared through this division. This division has prepared such maps and graphs from which the performance of the Dar al-Ulum can be known at a glance. Preparations are afoot on a gigantic scale for the centenary celebration and the expected huge gathering of the Dar al-Ulum, Deoband, through this division. Maulana Hamid al-Ansari Ghazi is the head of this division.

THE SANITARY DIVISION

Public health is to a great extent dependent on sanitation; hence very great care is taken in the Dar al–Ulum in this regard and more or less ten to twelve sweepers and two water-carriers are pemanently on the staff for this work.

THE ELECTRICAL DIVISION (LIGHT & WATER)

There is arrangement of electric light in the Dar al-Ulum. Electric fans have been installed in class-rooms, offices and the mosque, and electric

bulbs on the pathways. There are some fixed class-rooms for the students' study and reading at night for which light is provided during fixed hours.

For potable water there are several wells and in the hostel compounds boring pipes and taps have been provided. There has been fixed an electric motor to fill the fountain (**hauz**) of the mosque and there is also a tube-well for irrigation.

THE EXTERNAL AFFAIRS DIVISION

Necessary steps are taken in connection with the passport, visa, etc. for the foreign students and railway concession is provided for the common students in this division.

GRADUAL ADDITIONS TO THE DEPARTMENTS & DIVISIONS

The Dar al-Ulum had started firstly with the education department and the management office. The obligation of the latter was to supply finances and look after the administrative affairs. Gradually, as per need, departments were being added. The accounts department for maintaining accounts of income and expenditure and when a sufficient number of books had been collected the library department were added. After the excess of legal queries the department of Dar al-Ifta was opened. For security the department of watchmen was started. For the students' medical treatment and their economic convenience in the future the department of Tibb came into being. To convey religious information and propositions (**masa'il**) the department of preaching was established. To publicise the tack of the Dar al-Ulum various monthlies were issued. For the boarding facility of the students the kitchen division was opened. For the construction of new buildings and the repairs of the old ones the department of building and construction was established. Similarly, gradually, the department of endowments for the protection of the endowed property of the Dar al-Ulum, the department of copy-writing for improving the students' handwriting and their economic need; the sanitation division for cleanliness; the Record Office for the preservation and arrangement of documents; the department of organisation and development for supplying finances from the country, the Dar al-Iqama for making arrangements for the students staying in the hostels, the electrical division for light and water, the House of Craft for creating industrial inclination among the students, the division of external affairs for regulating of the affairs the foreign students; the department of Old Boys Association for organising the graduates of the Dar al-Ulum; the Majlis-e Ma'arif al-Quran for academic life which has so far published many books on Islamic and historical topics, have been established. All these different departments and divisions have come into being at different times.

CHAPTER IX

THE BUILDINGS OF THE DAR AL-ULUM

The buildings of the Dar al-Ulum, in the north-west of Deoband, are surrounded on all the four sides by a long wall. There being left no more space within the compound of the Dar al-Ulum, some recent buildings have been built outside the compound also. The total area of all these buildings comes to 92,000 sq. feet. The details about these buildings of the Dar al-Ulum have already been given in Chapter II under the yearly annals, but since they have been mentioned there separately, it will not be inapt to outline them all here collectively so that the respectable readers may get some idea of the spaciousness, greatness and shape of the buildings of the Dar al-Ulum, although buildings are not a necessary adjunct of a teaching institution. In the good old days teachers used to teach sitting in mosques and under the shade of trees; but those interested in an institution naturally wish to know its plan as well as the lay of the land. Nav-darah, Dar al-Hadith, Dar al-Tafsir, library, management office, Dar al-Ifta, the long chain of Dar-e Jadid, Bab al-Zahir, Guest House, Jamia-e Tibbia, and the Kitchen; these are the main buildings of the Dar al-Ulum.

Besides being the starting point of the buildings of the Dar al-Ulum, the Dar al-Hadith, by reason of its loftiness, extensiveness and grandeur, commands a distinctive position among all the buildings of the Dar al-Ulum. It was firstly begun under the name Nav-darah in 1293/1876. The two-storeyed building of the Nav-darah faces the east; its ground floor contains three halls, each 36 by 25 sq. ft., and in front of which there is a long 9-doored verandah. On the upper storey there is a wide hall the area of which is 68 by 35 sq. ft. The lessons of Daura-e Hadith are given here and hence it is known as Fauqani Dar al-Hadith. Its upper storey was constructed in 1352/1933.

Behind the back of the Nav-darah, towards the west, is the grand and monumental building of the Dar al-Hadith. Bearing the name of Dar al-Hadith, it is the first building of its kind on the land of the subcontinent. The length of the hall of the Dar al-Hadith is 68 ft. and its width is 35 ft. There are thirteen rooms around it which are used as class-rooms. The Nav-darah faces east and the Dar al-Hadith, west. In this direction there is a verandah of stone pillars. In front of the Dar al-Hadith there is a wide ground on which has been laid out a garden. This building was completed in 1349/1930.

Above the Dar al-Hadith is the hall of the Dar al-Tafsir which is 30 by

30 sq.ft. Its dome is visible from miles and it looks as if a crown has been laid on the head of the Dar al-Ulum. This building was constructed in 1358/1939.

There is a quadrangular courtyard in front of the Nav-darah; it is known as Ihata-e Maulsari (the Maulsari Compound). The famous historical well of the Dar al-Ulum is situated in this very compound. The office of the Preaching Department is also here. Around the courtyard of the Nav-darah there are some class-rooms and students' lodgings also. At the end of the courtyard, towards the east, there is a gate which is known as Bab-e Qasim. The building of the Dar al-Ihtemam is situated above this gate. Administratively the Dar al-Ihtemam is the central point — the core — of the Dar al-Ulum. The sessions of the Majlis-e Shura and the Executive Council are held here only. This building had been built in 1315/1897. Its chronogram is "Ja-e 'Ajeeb-o Ghareeb" (A.H. 1315).

To the east of the Dar al-Ihtemam is the office of the management and to the latter's north is the office of the "Dar al-Ulum" magazine, and the office of the Dar al-Iqama (Hostel) is also here. In the south is the Record Office, in which records of the Dar al-Ulum of more than a century have been preserved. This two-storeyed building was built in 1355/1936.

Towards the east of the Record Office, that is, exactly opposite the office of the management, to the south is the Accounts Office. This building was built in 1317/1899. This office is responsible for all the income and expenditure of the Dar al-Ulum. The treasury of the Dar al-Ulum is kept in a strong room of the same building. Between the Accounts Office and the Office of the Management there is an expansive courtyard the gate of which opens on the road. In the lower storey of both these offices are located the office of the Electrical Division and the Department of Construction, and the office of the External Affairs is situated above them, and nearby is the office of the Majlis-e Ma'arif al-Quran accommodated in a spacious hall.

Towards the north-east of the office of management is the beautiful and attractive two-storeyed mosque of the Dar al-Ulum the facade, pillars and minarets of which have been built with almond-coloured stones containing lovely and exquisite anastatic ball-flowers. This mosque was constructed in 1327/1909 and it is a masterpiece of the fine art of stone-carving. At the end of the courtyard of the mosque is the cistern of water. The area of the mosque proper is 42 by 33 sq.ft., the courtyard is 50 feet wide and 118 feet long. To the north and south of the mosque are hostel-rooms of the students.

In the eastern direction of the courtyard of the mosque, just above the fountain of water, is situated the building of the Dar al-Ifta. This large and spacious building consists of three halls in front of which there is a verandah. This is the largest Dar al-Ifta in the continent of Asia from which hundreds of thousands of Muslims in and outside India acquire guidance in religio-legal (**shara'i**) matters through correspondence. It was built in 1367/1948. The post office is just near the Dar al-Ifta and is known as "Dar al-Ulum Post Office".

There are 107 rooms of the New Hostel around the ground of the Dar al-Hadith[1]. In front of these rooms there are long verandahs of high arches. The area of each room of the hostel is 19 by 18 ft. and the area of this whole compound is 500 by 361 sq. ft. Its construction began in 1338/1919 and was completed in 1364/1945. Now rooms have been built on its first floor. On each room of the hostel the name of the donor with whose money it has been built has been inscribed on a marble slab. There are two roads in the compound of the hostel crossing each other and dividing the compound into four plots. These plots have been laid with gardens.

To the north, south and west of the hostel there are three large gates. The western gate is known as Bab al-Zahir, which is a memorial of the journey to Afghanistan of Hazrat Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, Deoband, and the monetary gift of the ex-king of Afghanistan, Muhammad Zahir Shah. It was built in 1359/1940. Its area is 54 by 42 sq. ft. There are three auditoriums of chirography in it. Facing the Bal al-Zahir there is a concrete road which the Municipal Board of Deoband has named Dar al-Ulum Road. This road connects the Dar al-Ulum with the railway station.

At some distance from the Dar al-Hadith, in the south-east, there are five auditoriums of the Dar al-Quran, built in 1368/1949. The area of each one of them is 25 by 21 sq.ft.

The Kitchen building, which is near the Dar al-Quran, consists of several parts. Office, godown of raw materials, godown of fuel, halls for cooking, hall for distribution of food; the collective name of all these buildinds is Kitchen in which food for one thousand students is cooked daily for both the times. Near the Kitchen, on the first floor of the Dar-e Jadid, two new auditoriums have been built.

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1. Besides the New Hostel, there are lodgings for students separately at different places. The total number of rooms of the hostel is 210 in which 177 students can be accommodated. It is necessary to point out here that because of lack of sufficient rooms in the campus of the Dar al-Ulum for accommodating the boarders, many students have to live in rented houses and mosques in the town.

While entering the campus of the university through the eastern gate, comes the office of the Electrical Division in the lower storey on the left side. The Accounts Office which has been mentioned in the foregone is just above this office. A passage parallel to this electrical office goes to the compound of the library. Here on the ground floor, besides the Dar al-Sana'e, there is also the office of Awqaf, and on the upper floor there is the long building of the library. The library building consists of three large halls and eight rooms. There is here a stock of more than 100,000 books details of which have been mentioned in Chapter VIII. The construction of the library building began in 1325/1907; its third hall has been constructed recently, i.e., in A.H. 1396.

This library is the very soul of the Dar al-Ulum and a matchless wealth of the generosity of the Muslims of the subcontinent. There is such a large stock of text-books here that it may be hardly present elsewhere.

On the lower storey of the library itself is located, in the south, the office of Organisation and Progress. This department provides finances for the Dar al-Ulum. There is a blooming garden in its courtyard. The upper storey belongs to the library.

Behind this Office of Organisation and Progress is the Chhatta Mosque. It is the same old mosque in the courtyard of which, under the pomegranate tree, the Dar al-Ulum had been inaugurated in 1283/1866. The area of this mosque is 84 by 40 sq.ft.

If you enter the Dar al-Ulum through its eastern gate, outside the compound of the Dar al-Ulum, just opposite the Mosque of the Dar al-Ulum, to the east of the public thoroughfare, you will see a palatial two-storeyed building. This is the Guest House of the Dar al-Ulum which was built in 1377/1958. On the lower storey there are residential quarters for teachers and above them is the spacious building of the Guest House, consisting of several rooms and a number of verandahs. Its area is 115 by 80 sq.ft. Beside the Guest House, to the east, there is another dignified two-storeyed building, having six houses; the office of the Centenary Celebrations is located in one of these houses.

The buildings of the Jamia-e Tibbia of the Dar al-Ulum are situated to the north of the Dar al-Talaba (Hostel) and Bab al-Zahir, at some distance from them. There are several halls and verandahs in the Jamia-e Tibbia, and two general wards for indoor patients.



BAB AL-ZAHIR
WESTER GATE



GUEST HOUSE

Behind the back of the Jamia-e Tibbia is the building of the Afriqui Manzil, which is still under construction; when completed, it will be one of the excellent buildings of the Dar al-Ulum.

A new hostel has been built for students behind the Kitchen also. As regards the buildings of the Dar al-Ulum it should be particularly kept in mind that these buildings have not been constructed simultaneously according to a preplanned map, as it is evident from the years of their construction. On the contrary, as the Dar al-Ulum progressed the buildings too came up as per requirements; this process still continues and, God willing, it is expected to continue in the future also.

There is hope of success through the effort of the generous and certainty of success in the work through Divine Grace!

NAMES OF RESPECTABLE VISITORS

1. Muhammad Abd al-Vahid, Munsif, Rohtak.
2. Sayyid Muhammad Husain, Minister, Patiala State.
3. Sayyid Muhammad Shah Muhaddith Rampuri.
4. P. C. Paggot, Joint Magistrate, Saharanpur.
5. R. P. Dewhurst, Judge, Saharanpur.
6. J. D. La Touche, Lt. Governor, U. P.
7. Nawab Ahmed Hasan Khan, Ra'ees-e Hasanpur.
8. Muhammad Niyazud-Din Khan, Extra Commissioner, Punjab.
9. Maulana Fateh Muhammad Lakhnavi.
10. Sayyid Muhammad Ibrahim, Engineer, Lucknow.
11. Maulana Anwarullah Khan, Hyderabad.
12. Masih al-Mulk Hakim Muhammad Ajmal Khan, Delhi.
13. Commissioner, Meerut Division.
14. Amir Hasan, Deputy Collector, Saharanpur.
15. Sayyid Zamirud-Din, Chief Secretary, Bhopal State.
16. Maulana Shaukat Ali.
17. Maulana Abd al-Bari Farangimahli, Lucknow.
18. Nawab Latif Yar Jung Bahadur, Hyderabad, Deccan.
19. Nawab Muhammad Is'mail Khan, Meerut & Qazi Masud Hasan Gangohi, Meerut.
20. Sulaiman Yusuf Mullan, Durban, South Africa.
21. Zia al-Islam, First Class Magistrate, Kandhla.
22. Muhammad Isma'il & Muhamma Idris, Calcutta.
23. Dr. Prof. Julius Germanus Abd al-Karim, Budapest University, Hungray.
24. Muhammad Yusuf al-Zaman Farouqi, Munsif, Deoband.

25. Fazl Ilahi, Mayor, Calcutta.

26. Abd al-Wahhab al-Najjar, Muhammad Ahmed Al-Adwi. & Muhammad Ibrahim.

27. Sayyid Muhi al-Din, Principal, Osmania College, Awrangabad, Deccan.

28. Prof. Guy Wint, Oxford University, England.

29. M. I. Shah Kiochen, President, Chinese Muslim Mission to Jama-e Azhar, Egypt.

30. Mahmud Ali Khan, Shimla, Bhopal State.

31. Nawab Bahadur Yar Jung, Hyderabad.

32. Fateh al-Din, Adviser, Punjab Government.

33. Dr. Shafa'at Ahmed Khan.

34. Nawab Sadr Yar Jung Maulana Habib al-Rahman Khan Shirwani.

35. Abd al-Rasheed, B. A., LL. B., Secretary, Municipal Committee, Ludhiana.

36. Bishwanath Mukerjee, Divisional Accountant, Agricultural Dept., U. P.

37. Muhammad Mohsin, Income-Tax Inspector, Delhi.

38. Muhammad Osman K. Woo, Delegate, Chinese Federation.

39. Dr. Ahmed Jalal al-Din, Lahore.

40. J. D. Shukla, I. C. S., Collector, Saharanpur.

41. Ganga Singh, Principal, Missionary College, Amritsar.

42. District Magistrate, Saharanpur.

43. Prof. Mrs. Kulsum Sayani, Editor, **Rehbar**, Bombay.

44. Sardar Najeeb Allah Khan, Ambassador, Afghanistan.

45. M. A. Amin, Deputy Director, All India Raido, New Delhi.

46. Muhammad Abd al-Fattah.

47. Ali Amir Mu'izz.

48. Shaikh Muhammad Mustansirullah, Lucknow.

49. Maulana Abul Kalam Azad, Education Minister, Govt. of India.
50. L. S. Bisht, IPS., Saharanpur.
51. Abd al-Lateef, Minister of Justice & Health, Govt. of Burma.
52. Anwar al-Sadat, Minister, Govt. of Egypt (present President of Egypt).
53. Ali Asghar Hekmat, Ambassador of Iran for India.
54. Dr. Rajendra Prasad, President of the Republic of India.
55. Muhammad Zahir Shah, Ex-king of Afghanistan.
56. H. M. Husain, Secunderabad.
57. Niyaz Berkes, Turkey.
58. Shaikh S'ad, Shaikh Ali & Shaikh Husain Hejazi.
59. C. L. Mathur, Staff Reporter, Hindustan Times, Delhi.
60. Salejee, 140, Queen Street, Durban, South Africa.
61. Dr. P. Hardey, University of London, England.
62. J. D. Anderson, University of London, England.
63. Prof. Humayun Kabir, Minister, Govt. of India.
64. Muhammad Yusuf Francis, Trinidad, West Indes.
65. Basudev Singh, Registrar, Board of Indian Medicine, U. P., Lucknow.
66. Jagdish Sahai, Justice, Allahabad.
67. Savitri Shiyam, M. L. C.; Shiv Rajvati Nehru, M. L. C.; Sa'eed al-Hasan, M. L. C. & Ishaq Sanbhali, M. L. C.
68. Abd al-Fattah Abu Ghudda, Aleppo University, Syria.
69. Abd al-Sattar Amin, Embassy, United Arab Republic.
70. Al-Shankavi, Embassy, United Arab Republic.
71. Ajit Prasad Jain, Governor, Kerala.
72. Ibrahim Khalil, Afghanistan.
73. Darbari Lai Sharma, U. P. Legislative Council, Lucknow.

74. K. Laxman Shastri, Member, Classical Language Development Committee, Andhra Pradesh.

75. Shaikh Muhammd Abdullah, Chief Minister, Jammu & Kashmir.

76. H. A. Hameed, America.

77. Omar Abu Reesha, Ambassador, Syria.

78. Anas Yusuf Yasin, Ambassador, Kingdom of Saudi Arabia.

79. Isa Siraj al-Din, Ambassador, Egypt.

80. Muhammad Farouq, Kashmir.

81. B. Gopala Reddi, Governor, U. P.

82. Gilbert A. James, Indian Revenue Service, Dehra Dun.

83. Mahadeo Prasad, Govt. Chief Whip, Govt. of India.

84. Ramchandra Wukal, MP.

85. William R. Roff, Prof. of History, Columbia University, New York; U. S. A.

86. J. P. S. Uberoi, Professor of Sociology, Delhi University.

87. Nazim-e Amumi-e Rabeta-e A'lami, Mecca.

88. Dr. Muhammad Ishaq, University of Dacca, (Bangla Desh).

89. Akbar Ali Khan, Governor, U. P.

90. Christian W. Trounj, Germany.

91. Abd al-Khaliq, Deputy Secretary, Law Dept., Govt. of Jammu & Kashmir.

92. Dr. Muhammad Yugel, Civil Engineer, Istanbul.

93. Shehbaz Husain, Taraqqi-e Urdu Board, Education Dept., Govt. of India.

94. Wafad-e Rabeta-e Ulama-e Iraq, Baghdad.

95. Shaikh Muhammad al-Hakim, Mufti of Aleppo, Syria.

96. Tan Sri Haji Abd al-Khaliq, High Commissioner, Malaysia.

97. Abd al-Haleem Mahmud, Shaikh al-Azhar, Cairo.

98. Ali Ubayd Muhammad Ghazali, U. A. E.

99. Muhammad Al-Faham, Ex-Shaikh al-Azhar, Cairo.

100. Yusuf al-Sayyid Hashim Rifa'i, Ex-Minister, Kuwait.

101. Abd al–Mui'zz Abd al–Sattar, Qatar.

102. Manzoor A'lam Quraishi, Indian Ambassador to Saudi Arabia.

103. Husam al–Din.

104. Basudev Singh, Speaker, Uttar Pradesh Assembly.

105. Fakhr al–Din Ahmed, President, Republic of India.

106. Fatahi Abd al–Hameed, Tanzim–e Azadi–e Falasteen, Delhi.

107. Mahendra Pratap Singh.

108. Hakim Abd al–Hameed, Hamdard Dawakhana, Delhi.

109. Maqbool Abd al–Kafi, Mecca.

110. Two Inspections in Verse by Haji Zia al–Islam Zia, First Class Magistrate, Kandhla & Maulana Zafar Ali Khan, Editor, **Zamindar**, Lahore.

CHAPTER X

WHAT OTHERS SAY

OBSERVATIONS & IMPRESSIONS OF DIGNIFIED VISITORS

Even as the Dar al-Ulum, Deoband, has achieved universal fame, glory and popularity on account of its academic, educational, cultural and political services, it has also been the focal point and centre of the attentions and visits of the famous luminaries of the world and political leaders, particularly the responsible men of the Government of India.

After reading the chronicles of the Dar al-Ulum from the pen of its own chronicler, it will be more interesting to read the views of scholar–critics, who, after inspecting the Dar al-Ulum personally, have thrown light upon its centrality, world–wide benefaction and religious services; its teachers' academical maturity, sincerity, altruism, good morals and simple Islamic life; its students' zest for education and high character; its functionaries' dutifulness, labour and integrity; the excellence of its accounts, its obligatory cleanliness, abundance of books, and other necessary details of important matters. Most of these critics are famous personalities and distinguished ulema of the Islamic world. Amongst these visitors are included, besides the Muslims of India and outside world, all sorts of people of different denominations and different thoughts: there are critics of old and new educational matters as well as expert auditors; officers as well as men of substance; merchants as well as scholars; editors of journals as well as lawyers; the intelligentisia as well as leaders of the nation; engineers as well as physicians and doctors; Muslims as well as non–Muslims; Hindus, Sikhs and Europeans as well as Arabs, Chinese and Africans. In short, people of different countries, different nations and different angles of vision are amongst those who have inspected the Dar al-Ulum, and each one of them has acknowledged the importance of the Dar al-Ulum according to his own view-point, and has freely expressed his views and impressions.

Besides Urdu, most of these inspection reports are in Arabic, Persian, Turkish, English, Hindi, Chinese and several other languages. While the reports in English are being reproduced here verbatim, the reports in other languages have been so translated as to give a fair idea to the reader of the views, style and manner of thinking of the visitors of different periods.

It can be estimated from these inspection reports as to what the

judicious of the world think about the Dar al-Ulum. These reports have been inscribed in several bulky volumes and have often been published in the annual reports of the Dar al-Ulum also. To reproduce them all would cause unpleasant prolixity and hence it is considered apt to give here a selection of excerpts only. And here they are :—

(1)"I came to Madrasa–e Deoband by chance. This is an extremely good madrasah. It will not be enough howevermuch are praised the building of the madrasah and its cleanliness and methods of teaching and the teachers' engrossment and the students' effort in the Arabic and Persian classes etc. that I have witnessed. The office is extremely well–arranged and well-kept. All kinds of books of Tafsir, Hadith, Fiqh, Usui, etc. which cannot be easily had are available in this madrasah and can be very quickly taken out (of the shelves). At night I have seen that the students, due to their own sincere eagerness, busy themselves in studies soon after duskfall. I saw the Islamic madrasahs in the Punjab, Delhi and Purab (eastern U. P.), but this exquisite method in which every thing has been excellently taken care of was not to be seen there. May Allah Most High bestow progress from day to day in its superiority, blessings and dissemination"!

Muhammad Abd al–Vahid,
Munsif, Rohtak.
4th Muharram, A. H. 1306[1].

(2)"Today I saw the Madrasa–e Islamia, Deoband. I was very much pleased to know that now there are three hundred students in the madrasah. The building of the madrasah is strong and good–looking. Cleanliness is very good. Today the students were busy in taking the written examination. This is the 29th year of the starting of this madrasah. Allah always blesses a thing which is done with sincerity of purpose and sound determination. This existence of the madrasah is the result of the soundess of intention, determination and preseverance of its renowned ulema, Maulavi Muhammad Qasim (Allah's mercy be on him!), Maulavi Muhammad Yaqub and their companions. In my opinion, if there is any method for the survival of the ancient method of education, it is this only. The people who are desirous of finding gainful employment through the present–day education and are concerned only with their religion and the method of education of their elders can no doubt derive many benefits from this madrasah; and in the present times when there are countless madrasahs and schools for the acquirement of education concerning livelihood, the existence of this particular type of institution and such zestful students both are great boons. It is my sincere invocation that Allah Most Glorious may keep all the sects of Muslims flourishing and successful. And

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1. It is regrettable that the record of such reports before A. H. 1306 is not available.

may Allah Most High bless those matters whereby the survival and revival of the religion of Islam and special affairs of the customs of the followers of Islam are possible and conceivable"!

Sayyid Muhammad Husain,
Minister, Patiala State,
5th Sha'ban, A.H. 1311.

(3) "I inspected this Madrasa-e A'liya of Deoband. According to me, it is better than and superior to most of the Islamic madrasahs. In its building, durability and the comfort of its teachers and ulema have been more contemplated. Its ulema and students were found to be orthodox, possessors of laudable morals and men of accomplishments. The educational syllabus is such that the student thereof will not remain incompetent in any one of the well-known current sciences. It also became apparent from marking the conditions that to have regard for conforming to the Sunnah in word and deed is the objective. But I do say this much that from the books of Persian that may be taught, rational topics and sufistic subtleties and such topics that may be considered harmful in the interest of children and young men should be expurgated".

Sayyid Muhammad Shah Ibn Sayyid Hasan Shah
Muhaddith Rampuri,
20th Shawwal, A.H. 1314.

(4) "I have had much unusual pleasure in visiting the Arabic School at Deoband. It is difficult for any one who passes through the gateway into the open courtyard, with its shrubs and flowers and its spacious cloisters thronged with busy students, not to believe that he has left the dirty little town of Deoband a thousand miles away. As regards construction the place seems to me an ideal college building for India. I do not profess to be able to form an independent judgement as to the character of its teaching, but the presence of the students from such places as Surat, Kabul and Balkh is sufficient evidence of the reputation of the college. The institution seems to me thoroughly calculated to meet one of the great needs of the day. I have much pleasure in adding my name to the list of its subscribers".

Sd. P. C. Paggot,
Joint Magistrate,

Saharanpur.
April 6, 1897.

(5) "I visited the Arabic Madrasah at Deoband on the 29th and was very greatly pleased at what I saw. The institution occupies a unique position as it attracts Hanafee Sunni Muslims not only from all parts of India but from distant Bukhara and even countries from Arabia itself. Although the primary objective of the institution is the teaching of Islamic theology I was glad to find that Arabic literature is also cultivated, and that many of the students are able to compose with facility in the language. Several of them have even committed to memory substantial portions of the Makamat of Hariri. Personally I am not at all in sympathy with those who would recommend modifications which would make the school lose its distinctive character by introducing other practical subjects into the curriculum. The school by attempting any such compromise will only forfeit the special features which now give it its pre-eminent position. Parents or students who desire a modern scientific education on occidental lines can obtain it in countless places without coming to Deoband. I think that the aim of the management should be to maintain the distinctive character of the madrasah as an institution in which undivided and special attention is concentrated on Arabic theology, logic, language and literature. It is satisfactory to find many old alumni of the school devoting themselves singleheartedly to the work of teaching"

R. P. Dewhurst,
Judge, Saharanpur.
March 29, 1902.

(6) "I today paid a visit to the Arabic School.....That the school is held in high estimation by the Musalman Community is proved by the large concourse of students from all parts of India who attend the school, and I was assured that the student who has passed through the course of study in this school fails not to secure a respectable position in life, while the school is held to confer a satisfactory guarantee of an elevated moral training.

"I wish every success to this independent and earnest effort to improve the Musalman Community".

Sd. J. D. La Touche,
Lieut. Governor, U.P ,
6th January, 1905

(7) "Today, on 3rd Rajab, A.H. 1325, I happened to visit the madrasah. Since an Islamic madrasah at Hasanpur, Dist. Moradabad, is under my management, I, with a view to its improvement, went through the registers and accounts of this madrasah with close attention, and

audited them. I was very much pleased to see the overall condition of the madrasah. There is no matter in which there may be any kind of lapse. The whole management is proper and of a superior kind, all accounts and books are perfectly correct and in order; all concerned with the madrasah are well-wishing and ardent in their work; all students are industrious and arduous; the administration is systematic with perfect clearness; in short, consequently, the condition of the madrasah, besides those of India, is better than those of other countries. As such, the Jama-e Azhar of Egypt, which is famous in the world and in which seventeen thousand students study, I have seen with mine own eyes; than that also this madrasah is more preferable in many respects. May the Magnanimous Lord, through the mediation of His Holy Friend, bestow upon it more progress than this and keep this Muhammadan Rose-garden flourishing and fresh and bestow upon it advancement"!

Nawab Haji Ahmed Hasan Khan,
Raees-e Hasanpur.

(8) "I paid respects to the organised group of ulema of the Madrasa-e Deoband. I found them very complaisant, humane and self-effacing august men. Though, I, due to my own lack of knowledge, could not derive full benefit from their lofty academic thoughts and the precious library, it is an occasion of thanksgiving that these our ulema are aware of the exegencies of the time, are far-sighted and fully conversant with the current religious problems and conditions. I was reassured to see that these august men wish to maintain their old religious conduct. Religious weakness is common in the country; hence the existence of this madrasah is indubitably a Divine Mercy for the Muslims. Despite the Muslims' general poverty, the construction (of the madrasah) is splendid and strong".

Muhammad Niyaz al-Din Khan,
Extra Commissioner,
Punjab, A.H. 1325

(9) "On 25th Zil Hijja, A.H. 1325, I visited all the auditoriums and buildings of the madrasah. I found the accounts so neat and complete that most probably improvement thereon is impossible. I found the library very big and orderly. The education of the Persian-learning children is very satisfactory. The arrangement for teaching the Holy Quran is also very good. There is separate arrangement for orthoepy. In the lesson of Hadith fifty students were attending the lesson of **Tirmizi Sharif** alone. This class particularly looks very glorious and dignified in the eyes of a Muslim. Besides this the class of rational sciences also looked large and good. By and large the teachers and the taught were found busy in their respective

work. There is excellent arrangement for the students' lodging, boarding, clothing and medical treatment. The greatest thing that delivers daily the good tiding of progress to this madrasah is the good moral and conformance to the Sunnah of its teachers and managers. There is no doubt about it that the Madrasah-e Deoband is today **sui generis** in India. Should the high-spirited Muslims show laxity in helping and serving this madrasah, then it is their own misfortune. May Allah Most High keep such a madrasah on this very Islamic path, its students successful with the wealth of knowledge and practice, and its teachers happy with His pleasure and mercy! Amen"!

(Maulana) Fateh Muhammad, Muhtamim,
Madrasah Rifah al-Muslimin, Lucknow.

(10) "On account of its great fame I was eager to see the madrasah. Praise be to Allah that today, on 10th April, I reached the madrasah. The building of the madrasah has been made attractive and strong. The madrasah is excellently on the way to progress. With my personal conversance which I have had as regards construction work, I inspected the building under construction and found it good in every way. This madrasah, by virtue of its being purely Islamic and religious, has had no match. Out of 350 students, 186 reside in the hostel of the madrasah. All the expenses of the students, food, clothing, and of arrangement of Unani hakims, medicine, etc., are borne by the madrasah. There is good arrangement for cleanliness also. The library, office and its registers and all other affairs are in order".

Sayyid Muhammad Ibrahim,
Engineer,
Lucknow, A.H. 1325.

(11) "Today I visted this madrasah. I found the method of teaching quite proper. The teachers are very enthusiastic in their functions and the students are very assiduous and active in acquiring education. The teaching of the art of polemics with other religions is also being given on a fine principle. The Holy Quran is taught with the art of cantillation by hearing which one's faith (**iman**) is refreshed. In short, all the requisites and means that are necessary for the acquirement and completion of sciences have been provided by Divine Grace. May Allah Most High bestow grace upon the Muslims so that by supporting it they may deserve great reward"!

Maulana Anwarullah Khan,
Teacher of the Nizam of the Deccan,
14th Rajab, A.H. 1327.

(12) "After 26 years I paid a visit to this madrasah the foundation of which had been laid by Maulana Muhammad Qasim (Allah's mercy be on him!). The first time I had paid a visit to this madrasah was at a time when the accomplished professor, Maulana Muhammad Yaqub (Allah's mercy be on him!) was its principal.

At this time this madrasah has reached the apogee of progress. Inspite of the fact that the Muslims did not pay much attention to it, its buildings have sufficiently increased. Those responsible for the madrasah have expended great attention in collecting ulema and teachers commensurate to its dignity. I hope it from God that this madrasah will make further progress.

I attended a function of the Jami'at al-Irshad in which students divided into two groups were discussing the proposition of lawful slaughter of animals for food (**zabiha**). I was very much delighted on hearing this subtle discussion. I think that if this method is continued it will greatly benefit the students and the Muslims.

At the vice-chancellor's drawing my attention, I inspected the cleanliness of the madrasah. I reget very much the lack of time otherwise I would have expressed my thoughts in details".

(Masih al-Mulk) Muhammad Ajmal Khan.

(13) "Earlier too I had heard something about this madrasah but I was not prepared to see such a big and flourishing Institution; nor I had the idea that I would be meeting those students who have come here from European Russia, Asiatic Russia, all parts of India and the adjoining independent countries for acquiring education. It is very reassuring to note that the Muslims are helping this madrasah fully, wherefore it does not require external help. I pray for every kind of success for this madrasah".

Commissioner, Meerut Division.
9th December, 1909 (A. H. 1327).

(14). "Today I happened to come to Deoband and very eagerly visited the famous Arabic madrasah of Deoband. The thing that astonished me most is that the estimable efforts of a few destitute ulema sitting on palm-leaf mats have, with the subscriptions of the common Muslims, taken an ordinary **maktab** (primary shcool) to the grade of a dignified Arabic College. This Dar al-Ulum had made itself into a similar centre of sciences as there is Jama-e Azhar in Egypt. These thoughts drew in my mind a

a picture of the ancient madrasahs of the world of Islam like those of Cordova, Baghdad, Bukhara, Samarqand, Nizamia, etc., about the description of which I have read in books of history and travel. It is the grace of similar madrasahs and the blessing of the writings of similar ulema that while the Islamic states and present governments are in a shaky state, Islam, as a true religion, along with its pure belief in Divine Unity, is still as firm as it was in the beginning and, Allah willing, will remain firm and constant till the Day of Doom".

Amir Hasan, Deputy Collector, Saharanpur, A. H. 1327.

(15). "Fortunately I got a chance to visit the Madrasa–e Deoband and to hear its students reading the Holy Quran and making speeches in Arabic. They concluded their speeches in a very praiseworthy manner and showed a matchless spectacle of oriental education in India. As regards these few Arabic madrasahs existing in India it is generally complained that persons educated in them cannot express their thoughts in Arabic, but the students of this madrasah fully gave the lie to this general view and by the style of their Arabic speeches thoroughly proved that they are habituated to speaking with great fluency. I congratulate the teachers and managers of this educational institution.

"On going through the accounts it was known that this educational institution is being run on the principle of extreme frugality".

Sayyid Zamir al–Din,
Chief Secretary, Bhopal State, A. H. 1327.

(16). "The impression made on my beart on seeing Deoband was very pleasant. I find those effects in Deoband which give proof of a nation's being alive".

(Maulana) Shaukat Ali,
January 7, 1914.

(17). "By way of a common factor the condition of all the national and governmental institutions that I have visited is that their fame is greater then their reality; all their exploits that are published are more in proportion to their internal conditions. But after seeing the Dar al–Ulum, Deoband, I have arrived at the conclusion that its real services are much more than its publicity"[1].

Maulana Abd al–Bari Farangimahli.

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1. Extracted from report prepared by Mualana Muhammad Izaz Ali.

(18) "Staying at different times in different classes and batches, I heard and observed their discussions. I was very much pleased. It seems as if Allah's special grace is on this institution and religious education is being imparted to angels. At present there are more than six hundred students and most of them reside in the madrasah, and all of them come to the mosque of the madrasah for prayers. Life is absolutely calm and quiet. Average students study upto 12 o'clock in the nights and some are seen studying even later. When any man of whatever rank he may be comes before them, they salute him respectufully and modestly bow while meeting. This Islamic and radiant picture is not to be found at any other place in India, though it may be there at some sacred places.

"At the time of the distribution of food I marked that the food and its requisites are distributed in a sound manner, without any clamour. I tasted the bread and the curry; both were good and tasty. I also inspected the construction; it has been done in a fine manner. Cleanliness is such that it is in no way less than in government offices on which thousands of rupees are spent. At any rate, I found this institution much more than my expectation and hope. The teachers are unrivalled in their particular subjects. Invocation gushes out from my heart that the Lord of the Universe may bestow prosperity on the lives and faith (**iman**) of the managers of the madrasah. It is regrettable that I have no words to express what I saw".

Nawab Latif Yar Jung Bahadur, Hyderabad, Deccan.
17th Zi–Qa'da, A. H. 1347.

(19) "Today I came along with Qazi Mas'ud Hasan to Deoband. The accounts of the madrasah were shown to us and we audited them in detail. We were very much pleased to see that much labour has been spent in keeping the accounts and detailed account books are regularly maintained. According to our opinion, there can be hardly more improvement in accounts than this. We were also very much pleased to see that progress is being made in constructing new buildings. The library was found in a very good condition; and there are costly manuscripts in it".

(Nawab) Muhammad Isma'il Khan; Qazi Mas'ud Hasan Gangohi,
Advocate, Meerut. October 17, 1929.

(20) "After seeing all the departments of the Dar al–Ulum closely I have arrived at the conclusion that during my tour and travels I have not seen anywhere a glorious seminary which, by virtue of its speciality, may deserve to be called a central seminary; nor the contemporary history can provide any example and proof thereof.

"The most astonishing and stupendous exploit that my eyes saw in this institution is that all the elders and teachers of this university, everyone of whom in his respective speciality and subject commands a high and noble position, have dedicated their precious lives for Islamic services on very, very ordinary salaries, and (yet) are busy in teaching with extreme cheerfulness, fervour and ardour, although, in ratio to those of other educational institutions of India, their salaries are not even one-fourth. From this is known the augustness, sanctity, altruism and selflessness of these gentlemen".

Sulaiman Yusuf Mullan, Durban, South Africa,
3rd Rabi al-Sani,. A. H. 1348.

(21) "I had had the honour of inspecting the Dar al-Ulum. I scrutinised the accounts in detail. I am amazed as to how such a small staff is able to maintain accounts so clearly. In view of the staff of other offices, the staff here is so inadequate that one feels astonished. The accounts are clear and legible. Inspite of my trying I did not find any sum or writing struck off or doubtful. For each sum there is given an office report and the vice-chancellor's sanction. I had not any notion too of finding the accounts in such excellent condition. In every department separate files are kept arranged. I feel constrained to say that even as a very large staff of a bigger office can maintain magnificent and correct accounts, the same, I am seeing here also; I never happened to see better accounts than this. I wonder how so few persons discharge so much work.

"The strength of students, as detailed below, is 783 :—

Outside India : 48; Madina : 2; Burma & Assam : 10; Bengal : 213; Bihar : 33; U. P. : 337; Punjab : 101; Sind : 11; Indian States : 20; Bombay : 5; Madras : 3.

"The library is very well-arranged. The chit of every subject is of a different colour. There are more than forty thousand books available. Orderliness and cleanliness are laudable".

Zia al-Islam, Magistrate First Class, Kandhla.
November 16, 1929.

(22) "Today we visited the Daral-Ulum Deoband. We found the classrooms full of students. We took a stroll in the hostels where the students were busy in studies and discussions. The virtues of simplicity,

cleanliness, pleasing demeanour and courtesy are conspicuous in the students; sincerity is diffused around from their luminous foreheads. This is all the result of the training given by the elders of the Dar al-Ulum".

Muhammad Isma'il & Muhammad Idris, Japan House, Calcutta;
Muhammad Ahmed & Sons, Delhi.

(23) "I heard of the Madrasa of Deoband already in my native-country and have laways been eager to visit this fortress of learning and of true Islamic spirit. At last my wish was fulfilled and God granted me the favour to enjoy the hospitality of this unique institution

"After the old mosque-schools of Turkey and Egypt I still was surprised by the depth of Arabic and Islamic learning and the vigour which reign supreme among the walls of the Madrasa and the affection and sincerity which the principal, the professors and all students tend to a humble visitor as I am.

"I wish and pray God that this institution shall flourish and shall further instil knowledge and religious convictions into the minds of its pupils and become a torch-bearer of ancient and much renowned Islamic learning. 'Wa min Allah-e Ta'ala al-Taufiq' (and grace is from Allah Most High)!

Deoband, 10 November, 1931.

S. Julius Germanus Abd al-Karim,
Professor of Budapest University (Hungary).

(24) "Today I had had the honour of presenting myself in the Dar al-Ulum. The cleanliness of the Dar al-Ulum and the Dar al-Iqama (Hostel) is praiseworthy. There are several hostels for the students but the strength of the students residing in the hostels is so large that the administrators have of necessity to accommodate more than the maximum number of students. This condition of the hostels needs immediate attention, particularly for the reason that a very large number of the students is accustomed to utmost labour and vast reading.

"Food is distrtibuted both the times to nearly five hundred boarders from the Kitchen. I was vastly delighted to see its laudable cleanliness. Common flies which are a great nuisance in Deoband were conspicuously missing in the Kitchen. I have tasted the food of the students at different times. The food is not bad, cleanliness is observed in its preparation and is given in such quantity that a man can eat to his fill.

"The Library is the soul of this educational institution, and it is pleasing to note that sufficient attention is paid to it. In comparison with the huge libraries of Europe, this library is nothing, but it suffices for the needs of the teachers and the taught here. Nevertheless, there is great need of the addition of books of different sciences. Books are kept in almirahs with neatness and in order, and have been classified according to subjects.

"I spent much time in seeing and auditing the accounts. The accounts are maintained according to the method prevalent nowadays. I got files from here and there, looked into them and compared them with the registers. Vouchers were included in all the files, all bearing endorsements from different officials and final orders from the vice-chancellor. Daily account book and ledger are regularly maintained and regularly presented before the vice-chancellor.

"The students live a simple and pious life. Generally they are very affable and very courteous. I was very much impressed by the good administration of this institution and the fine breeding of the students. I often get the chance of meeting the students of this institution and sometimes have discussions with them on different topics. They have remarkable power of debating which is far in excess of the debating power of the average graduates of the other institutions of India.

"But as a well-wisher of this historical institution I shall be remiss in discharging my function if I do not reveal the fact that there is urgent need of amendment in the syllabus of this educational institution. Today the ulema have not so much to cross swords with the Christians, Jews and the Hindus as much as they have to break lance with the rationalists. It is high time that the present-day ulema were introduced to the modern philosophy and science. I presented this thought before the elders of the Dar al-Ulum. They themselves feel this need but the finances of the Dar al-Ulum are an obstruction in the way of any new arrangement; should any gentleman extend help to this institution in this respect, he would render a great service to Islam".

Muhammad Yusuf al-Zaman Farouqi,
Munsif, Deoband; June 6, 1933.

(25) "I cannot express in words how happy I have been on meeting the respectable teachers and students of this place. The greatest thing that came to my notice is the simplicity and Islamic equality of the people here. Each and every individual here is imbued with simplicity. The example of the sincerity that I witnessed in the people here is

difficult to be met with at least in India. In short, it is beyond me to praise this magnificent institution and its people".

Fazl Ilahi, Ex-Mayor, Calcutta,
October 20, 1936.

(26) In A. H. 1355 a delegation consisting of three scholars from the Jama–e Azhar, Egypt, had come to India. To fulfil the wish of the elders of the Dar al–Ulum the delegation came to Deoband and expressed the following impressions after inspecting it :—

"We attained happiness by visiting the Dar al–Ulum, Deoband, and observed lessons in different classes, and also had the pleasure of meeting the honourable professor, Maulana Shabbir Ahmed Usmani as well as other eminent teachers Here we witnessed things which filled our hearts with elation. We saw academic light on the faces of these gentlemen. Here we saw a group (of scholars) who have devoted their lives to the service of Tafsir, Hadith, Fiqh, Usul–e Fiqh and other religious sciences. Along with this they have so much augmented the means of acquiring the sciences, that is, Arabic language, logic, philosophy and astronomy, that we are sure it will benefit the entire Islamic ummah. When we talked with the professors of this auspicious university we marked that they possessed perfect proficiency and great expertise in academic services; and we noticed the students' attention to their lessons and their religious and polite manners so much that we thanked (lit., our tongues thanked) Allah and we prayed that consummate bounties, external and internal, may continue to increase for us and for them. We invoke for us and for them grace and acceptance so that there may be sincerity in our actions".

Abd al–Wahhab al–Najjar; Muhammad Ahmed al–Adwi, and
Muhammad Ibrahim, leader of the delegation.

(27) "I observed the teaching in certain classes. As Allah willeth, I was very much pleased to see the Dar al–Ulum in its state of progress. Through Allah's grace and bounty, the Dar al–Ulum has made progress in every department; there has been increase in the number of students. Allah be praised for all this! I particularly observed the lower, Tajvid and Persian classes. The teaching in the lower classes, too, like that of the higher classes, is in a very good state. I pray to Allah Most High that there be constant progress in it from day to day, that this university which is the only seminary of the Muslims of India progress continually and benefit the future generations of Muslims and spread the light of knowledge in the world of Islam"!

Sayyid Muhi al-Din, Principal, Osmania College,
Awrangabad, 21st. Jamadi al-Sania, A. H. 1357

(28) "It has been my very good fortune to visit Deoband and to find here the ancient Islamic culture still florushing vigorously. For a historian I can imagine few more illuminating experiences; and I am greatly indebted to Maulana Mubarak Ali for his kindness in explaining to me the life and conception of education of the Madrasa".

Guy Wint,
Professor of History,
Oxford University.
March 27, 1939.

(29) "I toured many cities of India but I did not see any Islamic madrasah geater than the Dar al–Ulum, Deoband, in this country".

M. I. Shah Kiochen, President, Chinese Muslim Mission,
Jama–e Azhar, Egypt.
October 12, 1938.

(30) "In this madrasah I saw pure Islamic life and simplicity which we do not find in the Islamic history save in the early decades. I found the classes of students engrossed in their lessons and the same is the condition of those noble teachers who are the fountainheads of the sciences and pillars of the Muhammadan Shari'ah (on whose author be peace and blessings!). These gentlemen expend their full efforts in the service of the religious sciences and in bringing the Umma–e Muhammadiya to 'the straight path". May the Lord of the World make their efforts fruitful. In the present times particularly it is a great devotion".

Mahmud Ali Khan,
Private Secretary, Shimla, Bhopal.
27–3–1358 (A. H.).

(31) "Today, in the company of Hazrat Maulana Shabbir Ahmed Usmani, I received the felicity of inspecting the Dar al–Ulum, Deoband. In these times when occidentalism and naturalism have taken possession of the hearts and minds and irreligion is the order of the day everywhere in the world, those angelic personalities who laid the foundation of this institution or those who are running it now most successfully deserve to be congratulated. In the past seventy to seventy–five years the way the sons of this alma mater spread the light of religion not only in India but also in all the Asiatic countries is known to all. Today also I felt glad to see that students from Kashghar to Samarqand and from Java to Sumatra are prosecuting their studies here.

"The library of the madrasah is replete with all the necessary books. Not only are the students given education and arrangement is made for their boarding and lodging gratis but they are also supplied text-books by the madrasah. The administrative departments are in very good condition, particularly the Accounts Departemnt is working very systematically.

"I talked to Hazrat Maulana Shabbir Ahmed Usmani on this problem as to how much necessary it is to provide instruction in this institution of certain modern sciences and western languages. I was pleased to hear that attention was paid to this matter before this, that some graduates with English education were kept here and were givern instruction in religious sciences and some of the local graduates were prepared to learn English. To my mind at least it is intensely necessary that the English language which is spoken in most parts of the globe and in which modern sciences are adequately present should be taught to every student as a language so that having an awareness of what is happening in Europe regarding Islam and the Muslims they may be able to render more service to Islam.

"There is a department of progress and organisation also in the madrasah which, on the one hand, keeps pondering over the means and causes of progress for the madrasah, and on the other, it also organises its old alumni and well–wishers. I am lucky that today I got the felicity of entering my name in the list of its well–wishers.

"Though there is a ground in the madrasah for the physical exercise of students, it is not compulsory for them. At my plea Hazrat Maulana himself said that this matter exercised his mind also that physical exercise should be made compulsory for the students. I have promised that in this connection I would proffer a paltry gift of one hundred rupees on my own behalf. It is my wish that the students of this Dar al–Ulum become models for others both mentally and physically".

Bahadur Yar Jung, Hyderabad, Deccan.
16th Ramazan al–Mubarak, A. H. 1358.

(32) "As I had heard, I found it correct. Students come here for prosecuting studies from every Islamic country and arrangement for their education and lodging is made by the Dar al–Ulum in every possible way. Praise be to Allah that this centre of religious education is a singular centre not only in India but also in all the Islamic lands an example whereof is difficult to find".

Fateh al-Din, Adviser, Punjab Government.
20th Shawwal, A. H. 1358.

(33) "The Dar al-Ulum, Deoband, is a centre of Islamic teachings in India. The arrangement of the library is very good. The day-to-day progress of construction-work is a witness to the fact that the Dar al-Ulum is sufficiently popular among the Muslims. Enough evidences of the excellent administration of this institution are present".

(Dr.) Shafa'at Ahmed Khan.

(34) "After a long time I had the pleasure of presenting myself at the Dar al-Ulum. I saw the buildings, associated with the teachers and met the students. Thank Allah that the old colour persists. There is progress on every side. Immense addition has been made to the buildings. The Dar al-Tafsir has, as if, put a crown on the head of the Dar al-Ulum. In the buildings the old features — strength, beauty and spaciousness are present. Many old buildings have been extended; some new ones have also come up. There has been great addition to the number of students; their number now is one and a half thousand. The vice-chancellor and the dons are keen in the discharge of their functions. Would that the charitable too add to their keenness"!

(Sadr Yar Jung) Maulana Habib al-Rahman Khan Shirwani.
14th Jamadi al-Ula, A.H. 1359.

(35) Thank Allah that today I got the chance of visiting this glorious Islamic institution which is **sui generis**. As I was seeing the departments, the respect for this institution was increasing in my heart. Since I had heard its name only and had not seen it, seeing its administration today with mine own eyes, I was astonished as to how the Lord of the Worlds was shedding light through this madrasah. The spaciousness of the madrasah, the large and wide rooms of the hostel and grounds are in no way less than the government colleges in which English education is given and which are run on the modern lines, that is, according to the current methods of today. The presence of simplicity side by side with the educational loftiness of this madrasah looked very praiseworthy to me.

"I also saw the arrangement of the library; the method of keeping books is so good that most probably it is not present even in the Punjab Library.

"The teachers' affability and their method of teaching are commendable which cut a deep impression on the heart. But I regret that the

Muslims of India seem to be somewhat less inclined towards this incomparable madrasah and do not feel for the vast expense which in this institution depends upon merely the subscriptions of the poor. Whatever misgivings many people have in their hearts regarding this madrasah are most probably there for the reason that they have not seen it with their own eyes; every doubt can be removed by merely one inspection. In my opinion all those gentlemen who happen to see this institution should as a matter of duty describe its good qualities everywhere and present it before people in its true colour. Indubitably, this Islamic seminary is a great bounty for the Muslims of the world. Its building is of such a superb model that it causes gladness to one's disposition. I pray that the Gracious Lord may bestow manifold progress upon this institution every day and night, and keep the dons safe and alive for long so that they may remain assiduously busy in its service and be the source of pride for the world of Islam".

Abd al-Rasheed, B. A., LL.B. Secretary, Municipal Committee,
Ludhiana. August 7, 1940.

(36) "Arabic College, Deoband, is a precious institution of its kind as it possesses rare books and scripts. The staff and the management are emblems of simplicity and high thinking. The students under their parental care have imbibed excellent and impressive manners. They are all after knowledge, being unmindful of even minimum comforts".

"The account section is being run on uptodate scientific lines, yet it has done well not to deviate from the antique accounting system. I would study the section in perfect details when I visit the institution next."

"The library, museum and its reference system is so very impressive that I wish I could utilise the section for some time. It is a holy place for research scholars and oriental topics."

"The building has been kept neat and clean. The dilapidated portions have also not been neglected".

"Students from all over the globe have assembled here. They have mixed so nicely that it is hard for a casual visitor to distinguish the domicile of one from the other. They are all very cheerful in the godly atmosphere in which they dwell.

"I am highly thankful to Maulana Shabbir Ahmed Sahib Usmani for his untiring help in taking us round the institution".

Bishwanath Mukerjee, M. A., B. L.,
Divisional Accountant, Agricultural Department, U. P.
26th June, 1941.

(37) "Today I happened to inspect the Dar al-Ulum. The accounts have been maintained systematically and details of everything are present. The yearwise record is kept in order in the Record Office whereby there is met no difficulty in finding out anything. Even as records are arranged in the government offices, the same method is used here also. As regards cleanliness, everything is kept at its place tastefully. The managers of the madrasah, by their good management, have produced such excellence in every department and have distrubuted work in such a way that every man is discharging his respective functions in the best possible manner".

Muhammad Mohsin, Income-Tax Inspector, Delhi.
July 20, 1941.

(38) "This is an honour for me that I got an opportunity to see the Dar al-Ulum. Maulana Qari Muhammad Tayyib Sahib, vice-chancellor of the Dar al-Ulum, Deoband, took me round the Dar al-Ulum for which I am grateful to him. This institution is a purely religious institution, which can be called the "Al-Azhar of the East". It is the duty of every Muslim in and outside India to look after this eastern Al-Azhar and to strive to help it so that Islamic Culture may continue in the east in a better condition".

Osman K. Woo, Representative, Chinese Salvation
Federation, September 7, 1942.

(39) "Today, on 7th Rajab, A. H. 1362, I came to Deoband and got a chance to see the madrasah. God is my witness that I did not see till today even an English office with such regular and scrupulous management, discharging its function so honestly, although I have had the opportunity to see many an office in the countries of Europe; compared to this madrasah, low expenses apart, even in offices spending lavishly on their working, I have not seen such perfect work. I pray to the Munificent Lord that He may give grace to all Muslims to visit and help it. In my opinion, every man should see this madrasah. A few hours are spent. The railway station is on the main line and hence there is no difficulty; there is only need of intention".

(Dr.) Ahmed Jalal al-Din, Mall Road, Lahore.

(40) "I had the great pleasure and privilege of visiting the Darul Uloom in the company of the Mohtamim and his staff. I must first express my gratitude to the Principal and his staff for the great interest they took in my visit and the way they took me round every place. I saw the classes in session, the kitchen, the library and met students and professors. This is a very great institution in modest surroundings. The professors are as learned as their living is humble and manners polished. Not only oriental religions and philosophy are studied here but they are studied in the same manner as their spirit demands. I was greatly interested to see the curriculum and the syllabus. Students are supplid food, books, clothing, residence and tution free. The system of distributing food is excellent. This university shows very systematical work in the management of its kitchen and the management of its finances. I spent quite a good deal of time in the Library and was very glad to see many treasures. There is a copy of a Firman issued by the Prophet to the King of Egypt.

'At the end of my visit the Staff assembled in a room and I met them all. The Mohtamim made a very learned speech to which I replied with equal unlearned speech. The following points struck me greatly :

1. The humility of all concerned.
2. The great mental culture and high learning combined with plain living and lack of pride.
3. Preservation of ancient culture in purified form.
4. Deep learning without ostentation.

I hope that this institution will flourish. It was a matter of pride to see that in this institution were assembled students from Egypt, Iraq, Soviet Russia, Syria, Iran, Afghanistan, Burma, the Dutch Indies and many other places. The medium of instruction is Urdu and I was very glad to know that these students take Urdu with them to their countries and thus Indian influence is spreading. I felt very greatly honoured by the reception given to me by the principal and the staff. I hope that I shall come round again some time to renew the pleasure and the honour".

J. D. Shukla,
I. C. S.,
Magistrate & Collector, Saharanpur.

D./-8.11.1944.

(41) "Today I got the opportunity of visiting the Dar al-Uloom. In my opinion it is a dignity of the Muslim Community to have such an institution

for so splendid a preaching work. The members of the staff met me very warmly and explained to me everything in detail. The Boarding House of the Dar al-Uloom and the arrangement for teaching the students are exactly in accordance with the Islamic standard, particularly the system of issuing course–books from the college–library is exemplary. It is my prayer that this college may always keep thriving so that this provision for the people to find the correct path in this age of antitheism may continue in existence".

Ganga Singh,
Principal, Missionary College, Amritsar.
July 30, 1945.

(42) "I am much obliged to K. B Ziaul Haq and the Asstt. Mohtamim for very kindly showing me round the famous university of Darul Uloom at Deoband

"The university was a hive of activity. The students, who now number 1313, of whom over 80 are from other countries, were busy with their lectures. There are no fewer than 34 professors.

"The system of accounting is excellent. The income last year was Rs. 2,76,328–0–7 and the expenditure Rs. 1,89,575/10/10. I am told that the estimated income for the current year is no less than Rs. 3,25,000/–.

"To historians the vast library of 56,892 books, among them priceless treasures of the period of the Mughal Emperors and of even earlier times, is invaluable for purposes of reference and study".

A. R. Hill, MBE.,
District Magistrate,
Saharanpur,
7th February, 1945.

(43) "Today this university is considered great from the religious point of view amongst all the universities of the Islamic world. Nine hundred students coming from different parts of the world are taking education in it and all the scholars totally are more than 1200. Its building is very magnificent and strong although it is today seventy years old. There are 55,000 books in the library of the madrasah. Most of the scholars are given food and books free".

"I was longing to see this university for a long time but I got the opportunity to visit it this year. I was astonished to see all its things What is wonderful is that, at a place which is like alchemy, it, by its effect, produced some jewels in its very incipience; it is a property of the philosopher's stone that whatever touches it, it turns into gold.

"At a time the ulema of Deoband had not only taken great part in the movement of the Indian politics but had also established their position in the movement of world politics, as that of Afghanistan, Russia, Spain, Turkestan, etc.,".

Mrs. Kulsum Sayani[1],
Editor, "Rehbar", Bombay,
1st. April, 1945.

(44) "The Dar al-Ulum (Deoband) is a public, academic and Islamic institution in the eyes of the Afghan masses but I can say this on the basis of my observation that this is not only an educational institution but is also a centre of Islamic culture.

"The Dar al-Ulum guarded religion and the Islamic sciences at a time when the Islamic sovereignty in India was no more and I hope that in future too it will remain similarly in the service of arts and sciences.

"The Afghan masses, ulema and philomaths not only appreciate its value but are also helpers and well-wishers of the ulema.

"The Dar al-Ulum is the most outstanding institution of Islamic culture, and is **sui generis**. The foundation of Islamic culture rests on truth, love, equality and the discerning of reality, and this institution is comprised of all these ingredients.

"The history of the Dar al-ulum is a witness to the fact that it has always produced upright crusaders and truthful sons of whom the Dar al-Ulum can be justly proud. The Dar al-Ulum is not the heritage of India alone, but it is the patrimony for the whole Islamic world. Hence I pray to Allah that He may keep the Dar al-Ulum alive with all sorts of progress and make it useful for the world of Islam".

Sardar Najib Allah Khan, Ambassador of Afghanistan,
New Delhi, A. H. 1369.

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1. Culled from the journal entitled "Rehbar", Bombay, of 1st. April, 1945
(Mrs. Sayani was also a professor of Economics in the University of Bombay. **Translator**

(45) "It is a matter of great pleasure and privilege for me to have visited this ancient and historical institution. Here one finds the essence of 'simple living and high thinking' in its truest form. I was shown round the institution. by Maulana Syed Husain Ahmed Madani Sahib and Maulana Mubarak Ali Sahib. I attended a few lectures, saw how the classes worked and how food was distrubuted to the students in an orderly and efficient way. The kitchen was kept very neat and clean. The finances of the institution are managed in a most accurate and an efficient way. It has a large library consisting of valuable books on various subjects. In fact this institution is a small university in itself. I was much impressed by the way all the students and tutors gathered for prayers at the call of the muezzin. Health-giving activities are not lost sight of and in the evening students assemble in the spacious lawns for games.

"I am deeply grateful to all concerned, and specially to Maulana Syed Husain Ahmed and Maulana Mubarak Ali Saheb for their kindness, courtesy and hospitality during my short visit to this place".

M. A. Amin, Deputy Director, All India Radio.
10th September, 1950/26th Zi-qa'da, A. H. 1369.

(46) "It is a fact that in Deoband I found a citadel of Islam and a shelter of faith (**iman**) and the prophetic sunnah, and on coming here I came to know what capacity the Dar al-Ulum has for both the religion and the world and the Hereafter; and that conformance to the pious ancestors which great august men preserved and from which the respectable students derive benefit. It is a very valuable legacy the preservation of which is very necessary for us, and it is also necessary that we make it a pillar and prop for the making of future. And certainly, for the freedom of India the effort of these great august men under the leadership of the great professor, Maulana Husain Ahmed Madani, and the light on their faces in the path of the independence of the native land, will create such great secular and rligious power in the Indian Muslims and Islam that great bastions for the populace and faith may be built on it".

Muhammad Abd al-Fattah Udah,
Organiser of the Arabic Broadcasts,
Delhi Radio.

(47) "It is the very place where I perceived the glory and power of the real Islam, and found it; and found it in such a way that the rows of

Muslims in prayer were not empty, every one trying to go forward and take the place of the other. Ultimately the day will come when the shadow of the unity and simplicity of Islam and, as a result of the selflessness and sincerity of the Muslims, the "Nur-e Muhammadi", that is, Islam, will spread all over the world.

"Worship to Allah as shown by Islam, that is, in accordance with the method shown by the Apostle of Allah, Muhammad (peace and blessings be upon him!), from which we, in the countires of the Middle East, had been far removed, and mundane pelf and lucre, pomp amd splendour had dazzled our eyes; that Islam we found in this sacred place and became reacquainted with the glory of Islam".

Ali Ameer Mu'izz, Organiser of the Persian broadcasts,
Delhi Radio.

(48) "It was a heart–felt wish of mine for a long time that I should see the Dar al–Ulum, Deoband, with mine own eyes. In my knowledge there is no other academic institution in India of such status and position on which such a lot of money, without any help from the government, of the Muslim community alone may have been spent; and its right use may appear in this way that in its building there may be arrangement for teaching 1200 students, and there may be a hostel for nearly 600 students, and moreover, food, clothes and books may be distributed to an equal number of alumni. Without any personal expenses, any aspiring student of India as well as foreign countries can obtain the degree (sanad) of the madrasah on graduation. One is astonished to see the arrangement for food as if food is being prepared daily in connection with some function. And the method of food–distribution has proved the thing that an Arabic–educated man, in worldly matters, is in no way less competent than the English–educated class of today, and performs them in a pleasing manner. Not only the arrangements for food etc.; if a glance is cast on the arrangements in the library, then the libraries of today in which arrangement of modern age has been introduced, have in no way any superiority over the library of the Dar al–Ulum. On seeing the arrangements of cleanliness one feels as if this department is under the supervision of a permanent qualified health officer. A very large mosque which by its five–time prayers, attended by nearly five hundred students, is presenting a spectacle the example where of is hard to find in the whole of India. All these things in fact are being provided by Allah Most High through the good offices of those religious elders by whose untiring efforts and fervid action the Dar al–Ulum was established; and even today their grace is current. Allah Most High is

getting this work done through such holy persons who are graduates of the same institutions; and most of them are a specimen of the pious ancestors, and are refreshing their remembrance. And these gentlemen deserve to be congratulated; for contenting themselves with a meagre remuneration they are discharging the glorious work of this educational institution. Moreover, those gentlemen also deserve congratulations who got these buildings constructed at the expense of millions of rupees and are meeting the expense of nearly three lakhs annually. It is my prayer that even as poor students and those of the middle class are acquiring grace from this seminary, the children of the affluent also would take advantage of it. May Allah Most High bestow amplitude on the insight of the functionaries!

"In the end, I am thankful to the vice-chancellor and his colleagues who provided me with every kind of facility during my stay, and my information about the madrasah was increased".

Shaikh Muhammad Mustansir Allah, Banarsi Bagh, Lucknow
November 23, 1950.

(49) "I was very glad to revisit the Dar-ul-Ulum, Deoband after a long interval, and see the progress it has made since I last visited it. This premier institution of Islamic studies in India attracts students not only from all parts of the country, but also from distant regions like Indonesia, Malaya, Afghanistan, Central Asia and China. Its popularity with students and scholars of such a wide area is proof of its eminence. It is thus in the true sense an International University of Islamic studies.

"My last visit was in 1914. The intervening years have been years of stress and hardship, but I am happy to see that the Dar-ul-Ulum has grown through all these years. New buildings have been put up, and the facilities for education considerably expanded. I am confindent that the distinguished body of scholars who are now running the institution will be able to effect still further imrpovements in its status and facilities.

"One thing that gave me special pleasure was to learn that the institution has been receiving the sympathy and cooperation of the State Government. I am confident that this will continue and that local officers will always keep in mind the needs and interests of the institution".

A. K. Azad (Abul Kalam Azad),
8th January, 1951. Minister of Education, Govt. of India.

(50) "I had the privilege today of going round the Dar-ul-Uloom. I have visited every section of the institution and what struck me most was the essentially oriental atmosphere of learning. This institution is perhaps of the unique type in our country. The secret of its success seems to lie in the missionary spirit with which the staff works. Nowhere in India perhaps such large number of pupils (1500) are educated, housed, clothed, fed and are supplied with books without being charged for anything whatsoever. Another interesting aspect of this institution is that it owns no property which might yield regular income. The Darul–Uloom is run on public subscriptions and donations which are collected every year. The annual expenditure touches 4 lacs a year, which shows the high esteem in which this institution is held by all those who supported it year after year. The high standard maintained by this institution is perhaps actuated by the 'Referendum' which is held every year while collecting funds.

"I believe this institution attracts a large number of students from most of the countries in Asia and Africa. I am told [a] function might be held this year to distribute 'Sanads' to the various persons who passed out from here during the previous years. The previous function was held 30 years ago and I am looking forward with eagerness for this occasion. I am grateful to the staff of the Darul–Uloom particularly to the principal and the Secretary of the institution"

L. S. Bisht, IPS.,
Superintendent of Police,
Saharanpur,
5.4.52.

(51) "I had the honour of visiting Darul–Ulum–Deoband on 9/12/54. I was very much impressed by the institute and the work which the ulema are doing in that institution. It was an institution which has produced worthy leaders of not only the community but the country. I hope it will continue to produce worthy sons who, through uninterested service to the community and the country, will weld India into a very strong nation and work for the peace of the world".

Abd al Lateef,
Minister of Justice & Health,
Govt. of Burma.
9/12/1954.

(52) "The visit to this great religious and historical institution has compelled me that I offer congratulations from the bottom of my heart to those

brethren of mine who are running this institution. I pray to Allah Most High that He make this institution a lighthouse of knowledge and gnosis and bestow upon the Muslims the grace to benefit from it for ever and ever".

Anwar al-Sadat, Minister, Govt. of Egypt
(Present President of the Republic of Egypt).

(53) "Thanks to Allah Most High that He favoured this frail slave with a visit to the glorious Dar al-Ulum, Deoband, and bestowed the grace to associate with the noble professors and great scholars (ulema) here. The heart and soul of this frail slave benefitted from their sweet words. I was delighted by their lasting academical works and compilations, which according to the saying "the ulema's ink is superior to the martyrs' blood", have had within their skirt divine graces and heavenly merits".

Ali Asghar Hekmat, Ambassador of Iran in India.
Jamadi al-Ula, A. H. 1376.

(54) "Your Dar al-Ulum has rendered service not only to the inhabitants of this country but by your services you have achieved such fame that students of foreign lands also flock to your institute, and, having acquired education here, they disseminate whatever they have learnt here in their own countries. This thing is worthy to be proud of for all the people of this country.

"The august men of the Dar al-Ulum have been acquiring and imparting knowledge for the sake of knowledge. Such persons were there in the former times also, but few. They used to be more honoured than the kings. The elders of the Dar al-Ulum are treading the same path today, and I understand that this is a service not only to the Dar al-Ulum or to the Muslims but is also a service to the whole country and the world. Today, due to progress of materialism, anxiety has spread in the world and the composure of mind and peace of heart are absent. Its correct remedy is spiritualism. I find that that equipment of peace and solace the elders of this place are providing for the world. If God willeth to maintain this world, the world has at last to come to this very line. I was very much pleased on coming to the Dar al-Ulum and I am taking away something from here".

Dr. Rajendra Prasad, President of the Republic of India,
July 13, 1957.

(55) "I am very glad that I got a chance to visit the Dar al-Ulum. This Dar al-Ulum is very famous in Afghanistan, particularly in the religious circles there. The ulema of Afghanistan have always held the founders of

the Dar al-Uloom and its teachers in high esteem, and have always been appreciative and convinced of that superiority and rank which they have in their certitude of knowledge and spiritualism. Many Afghan ulema benefitted from this Dar al-Uloom and, returning to their native land, spread the light of knowledge and rendered services to the country".

Excerpt from King Muhammad Zahir Shah's speech,
(now ex-king of Afghanistan).
February 25, 1958.

(56) "In all my life I have understood the philosophy of trust in God today, after seeing the working of the Dar al–Ulum. The exposition of the verse "Despair not of the mercy of Allah" (XXXIV : 53) and the elucidation of "Effort is from us and its completion is from Allah" which the pious founder of the madrasah and its managers have done by their practice, certitude and trust (in Allah), is the first practical example that I have seen in my whole life.

"May the Creator Most High bestow grace for such virtuous action upon all Muslims! I offer congratulations to all the administrators of the Dar al–Ulum, particularly to the respected Allamah Qari Muhammad Tayyib Sahib, for this virtuous work".

H. M. Husain.
Secunderabad,
November 15, 1958.

(57) "I used to hear the fame of this great institution and now I have been able to visit it. I am grateful to the staff for every facility and hospitality they show to me. I have been particularly impressed by the library and the valuable manuscripts it contained. I have seen so much cordiality and friendliness that I am unable to express my gratitude adequately. I offer my congratulations for the fine work carried on by the staff and teachers and wish them all the best for the coming years.

"I have just visited the piece sent by the Turkish ruler Muhammad V as a gift and as a recognition of Deoband's raising funds to assist Turkey during the Balkan war. It was attached to the sacred mantle of the Holy Prophet preserved in Turkey in the treasury of the Khirka–i–Saadet. I also have seen the books sent to Deoband during the reign of Sultan Abdul Hamid Khan through Abdul Hak Hamid, the famous Turkish poet, who was Turkey's consul in Bombay".

Niyaz Berkes, Turkey.
March 9, 1959.
28 Sha'ban, A. H. 1378.

(58) "This Dar al-Uloom is a matchless university in the workd of Islam. We did not ever fancy or imagine that such a great religious seminary and so great an institute of Islamic morals would be existing in India".

Shaikh S'ad ;
Shaikh Ali ;
Shaikh Husain Hejazi.

(59) "A visit to this unique institution has served to further broaden my mental horizon. I shall give my impressions in the **Hindustan Times**".

C. L. Mathur, Staff Correspondent,
the Hindustan Times.
8/1/1958.

(60) "I visited this institution and am pleased to note that classes are housed in proper class-rooms and that suitable arrangments have been made for Boarders who come from all the parts of the world. Darul-Ulum provides free education to those who cannot afford to meet any expenses. Providing quarters, food, clothing and Books and laundary at no cost to the student. The Alims are dedicated to their work — accepting meagre wages for their services which makes the running of this madrasa possible. It is the only institution to my knowledge which is exclusively teaching Islamics and turning out **alims** in the true tradition of our Prophet. It is my hope and prayer that may Allah-Taala shower his blessings to this madressa and all those Alims, Professors, students and well-wishers and may this madressa continue in the same spirit till the end of this world".!

E. A. Pasul; O. I. Salejee and C. A. Salejee,
140 Queen Street, Durban.
5-9-1959./1st.
Rabi al-Awwal, (A. H. 1379)
(South Africa).

(61) "It was with the expectation of finding much valuable material on Islam in India that I wished to visit Dar ul-ulum, Deoband. Not only was that expectation completely fulfilled, but moreover I was overwhelmed with kindness, hospitality and invaluable guidance by the learned ulama of the institution, notably by Hazrat Maulana Muhammad Tayyib Sahib. I shall take away the best remembrance of my all-too-brief stay here but shall hope indeed that I may be permitted one day to return, but also that in what I shall write upon Islam in the years to come may be informed by that

same understanding and integrity that I have witnessed as a guest of Dar al-Uloom.

"May I express my grateful thanks to all who have made my visit a memorable one for me".

(Dr.) P. Hardey,
Lecturer in the History of Muslim India,
School of Oriental & African Studies,
1st. December, 1960.
University of London.

(62) I have been delighted to visit Dar al-Ulum, Deoband, about which I had read and heard much. But I had no idea it was really as large as it proved to be. I have been most impressed with the cordiality and hospitality and my welcome and am most grateful to all concerned. I particularly enjoyed discussing points of Islamic law with several of the 'ulama'.

J. D. Anderson,
Director, Institute of Advanced Legal Studies
& Head, Dept. of Law at School of Oriental
& African Studies, University of London.
22/xi/1962.

(63) "I was very much astonished to see that today when all the universities of the world spend millions of rupees, this Dar al-Ulum is rendering so great and appreciable services at so very small an expense! It is a fact that had there been no sentiment of public service and fear of God in its founders and functionaries, they would have every year spent millions of rupees over it; but the state of their selflessness and sincerity is such that they never demanded a single paisa as help from the government and continued to manage it, and are still managing it, with mere reliance on God and the help of the poor Muslims. Had a missionary society run such a Dar al-Ulum, its annual budget would not have been less than any state budget, but the world would be astonished to hear that the Dar al-Ulum has been rendering the highest services at the lowest expenses for one hundred years! The ulema who, having become professors in any government university, would have received thousands of rupees as salary, work here taking the most minimum pay and sitting on palm-leaf mats perform that work which cannot be done even in air-conditioned rooms and on chairs. This Dar al-Ulum is an exemplary university for other universities; its simplicity and the sincerity and selflessness of its workers

and their attachment to their objecitve can be an example for others.

"The people who think that this educational and religious institution believes in or supports communalism, only deny the rays of the shining sun. Not only this institution but its graduates and teachers also always been opposed to communalism. Opposition to communalism is a very ordinary thing; it is a negative thing. In fact this institution lighted the candle of patriotic liberty in the whole country and awakened the nation for freedom. Had its elders not raised the slogan of freedom at that time when the Congress did not even exist, the history of India today would not have been what it is looking today. This institution has been the preceptor of freedom and the torch-bearer of the patriotic liberty; we are today eating the fruit of that freedom that it had sown".

Professor Humayun Kabir,
Minister for Scientific Research &
Cultural Affairs, Government of India.
(From "Al-Jami'at" daily, Delhi, October 27, 1961)

(64) "After coming to the Dar al-Ulum and seeing it I reckoned that this is an extremely attractive Islamic institution in India. I was very much pleased to see this educational institution which has rendered so much service to Islam. In this institution which was established nearly a century ago there is a very interesting and great library, containing very valuable Islamic matter. The most wonderful thing is that this institution, without taking any monetary help from the government, has been successfully doing its work for such a long time. I hope, and pray to God, that divine grace and favour may always rain down upon this institution and this may always be successful in imparting true Islamic teachings to the Muslims of this country".

Muhammad Yusuf Francis,[1],
15 Liverpool Street, Port of Spain, Trinidad,
West Indes, Via South America.
January 10, 1961.

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1. One Sayyid Shams al-Din of Navsari had gone to the West Indies in 1922 as a Muslim preacher. There he stayed for some time and succeeded in converting a number of non-Muslims, particularly Christians, to Islam. Mr. Muhammad Yusuf Francis was one of them. One day, in the late 1960, Sayyid Sahib brought him to me to know if I knew any saintly persons. I gave Mr. Francis two addresses, one of Baroda and another of Karachi where my spiritual mentor, Hazrat Shah Ghulam Ahmed Mujaddidi Naqshbandi Kabuli was then staying. He went to both the places with my introductory letters and a month later when I was going home from college, he ran into me near the local post office and on my enquiring how he found the two saintly men, he replied rapturously : "To my entire satisfaction, much more than what I expected". Then after some time he embarked on the journey for hajj. He had come to India to meet Haji Sayyid Shams al-Din, who had introduced him to the wealth of Islam, and to enrich his knowledge by meeting saints and the ulema. **(Translator)**.

(65) "With a feeling of reverence I went round the Darul Ulum. What I saw was far beyond what I had heard. It is an institutuion of which every Indian should be proud. Not only it is unique of its kind in the whole world; it is a great centre of learning which is spreading its light throughout the length and breadth of the globe. The institution deserves all support and encouragement".

(Mr. Justice) Jagdsih Sahai,
Allahabad.
May 12, 1963/17th Zil-hijja,
A. H. 1382.

(66) "We the members of the Legislative Council of U. P. and members of the Insurance Committee were very much pleased to be at the Dar al-Ulum — this institution which has been the centre for the fight for freedom of India and the standard-bearer of the unity of the country, and which has been praised by no less a man than Mahatma Gandhi, the father of the nation. The fact is that our presence here and seeing it is a matter of pride for us.

"We were very much surprised and much pleased to see that this university, in accordance with the traditions of its elders, is giving free education on merely public subscriptions, and does not need any permanent income or any great personality.

"This is the same institution which produced leaders like Maulana Sayyid Husain Ahmed Madani and Maulana Hifz al–Rahman. The leaders of the Dar al–Ulum are working for unity and peace in the whole country.

"We hope and believe that the Dar al–Ulum, under the guidance of its leader, Maulana Qari Muhammad Tayyib Sahib, continuing its traditions, will further make a grand future".

Savitri Shiyam, M. L. C.,
Shiv Rajvati Nehru, M. L. C.,
Sa'eed al–Hasan, M. L. C.,
Ishaq Sanbhali, M. L. C.

(68) "For this writer it is Allah's great favour and bounty that He vouchsafed this opportunity to visit and tour the cities of India amongst which Deoband particularly, with its seminary, the Dar al–Ulum, tops the list; the Dar al–Ulum which is indeed, in India, a live heart full of knowledge and

piety, the centre of scholars and authors, and the haven of the students of religion and gnosis. A visit to this centre of knowledge was one of the longings of a lifetime and one of the dreams of my days and nights. Thanks to Allah that today I received the felicity of seeing the Dar al-Ulum and an old dream was realised.

"On seeing it from near I found it much better and finer than whatever mental sketch and image I had formed of it on hearing reports about it while living far away. Lights of knowledge emanate from each and every corner of this sacred institution and in its auditoriums are taught the Holy Prophet's (Allah's peace and blessings be upon him!) hadiths; and for the thirsty ones of knowledge and the seekers of guidance and instruction, along with ideal discipline, good disposition and enlightenment, the commandments of faith and the religious law (shari'at) are stated in a style which sparkles remarkably with the spiritualists' spirituality and the effects and graces of the men of knowledge and research.

"This is Allah's utmost favour and obligation that I received the honour of hearing a part of a lesson of Hadith from al–Shaikh al–Muhaddith al–Sayyid Fakhr al–Din Ahmed al–Moradabadi. As an act of favour for this lowliest self, the lauded professor spoke in Arabic on the hadith of Bani Salmah, in which it is mentioned that the Bani Salmah entertained a desire to shift from their houses to the vicinity of the Prophet's Mosque. When the Holy Prophet (Allah's peace and blessings be upon him!) came to know of this intention of theirs, he said : Histories and remniscences of your town will be written". The learned professor's lecture was a cluster of costly pearls and a pile of resplendent stars; and a proof of **Fayz–e Bari** and **Umdat al–Qari**. At the same time, the learned professor was continuosuly favouring those students, who were hearing him with rapt attention, with special instructions, which sank into the disciples' selves even as fragrance permeates through the air and water through life. It is my prayer to Allah Most High that He bestow upon his learned self good reward on behalf of the Holy Sunnah and its conformists, and keep this institution pullulating and fructifying under the shadow of the 'pillars and columns', great imams — the full moons of guidance and the bright candles for darkness — like the beneficent professor and principal Maulana Allamah Ibrahim Balliavi and Maulana al–Qari Muhammad Tayyib; and bestow prosperity (**baraka**) on the beneficial time and holy breaths of these august men!

"Moreover, that thing for which we are indebted today to Allah's favour and are under His obligation, is this institution, which, along with its teachers and students, is a luxuriant umbrageous tree, the centre of

knowledge and piety, and that life-sustaining lun; of the Islamic body in which the signs of spiritual life are pulsating. We pray to Allah Most High that He benefit the Muslims more and more from the survival and existence of this institution and the long life of its ulema! "Verily, Allah answereth prayers and, through His grace and magnanimity, doth not thwart the hope of those who cherish hope".

"Mentioning the glorious services of the great ulema of this magnificent institution, which is rich in 'the pillars' of knowledge and piety, I wish to make a request. Rather, if I embolden myself a little, I can assert that it is our reasonable right which I am demanding. And it is this that it is a duty of these eminent ulema that they, clothing the results of thought of their singular intellects and their valuable graces and researches in the Arabic language, provide a chance of deriving benefit for other ulema of the Islamic world also. This duty devolves upon these gentlemen for the reason that when a man reads a book of these research scholars of India, he finds therein distinctive new ascertainments which depend, besides profound knowledge and extensive reading, upon piety, rectitude and spiritualism. And since these ulema and Shaikhs of India not only fulfil the conditions of possessing virtue, rectitude, spiritualism and engrossment in knowledge but are also the true heirs and specimens of the pious predecessors, their books are not lacking in new and useful things. 'Such is the grace of Allah which He giveth unto whom He will' (V :54). Rather, some of their books are such in which are found things which are not to be found even in the works of the great ulema, professional commentators of the Quran, traditionists and thinkers of the past. But it has to be said with sorrow and regret that most of these rare compilations, rather all of them, have been composed in the Urdu language, which may be a common Islamic language of India but it is obvious that it does not command that prestige that Arabic does for its wide usage and for being the special language of the Islamic sciences. Hence these sciences and valuable disquisitions which are the special contribution and achievement of our Islamic brethren, the ulema of India, if kept confined within the frame of Urdu only, then, remaining hidden and concealed from us the Arabic-speaking people, will continue to be the cause of our deprivation. It will thus be an injustice not only to us but will also cause a loss to the rights of knowledge and religion.

"So, to discharge the duty of gnosis and payment of the deposit of knowledge, it is among the foremost essentials that these excellent masterpieces and exquisite books be rendered into the Arabic language so that those eyes which are impatient, thirsty and eager for such things may derive light from these; and as I think, this difficult duty and important

responsibility can be well discharged by the individuals of this very public institution which is the cradle and fountain-head of distinguished ulema and noble students.

"On this occasion when I am putting the words of gratitude into black and white for the affectionate behaviour and elderly favours of the authorities of the institution and the emotions of love and brotherhood of the beloved students, I consider it necessary to dare hopefully to repeat my aforesaid right and demand once more. So, if these august men turned their attention to the discharge of this duty, while they would have thus acquitted themselves of their responsibility, it would also be a glorious service to religion and culture and would be a noteworthy achievement, because these sciences are not only the property of the Muslims — let alone the Indian Muslims who may have a monoply on them — but all mankind also has a right to benefit equally from these. Hence it is extremely necessary that these Urdu books be translated into Arabic so that they may get more and more currency and publicity and opportunities to benefit from them may be provided on a large scale.

"I, however, have felt some satisfaction and pleasure on hearing that this problem is already under the consideration of the Majis–e Shura and it is going to take steps shortly to discharge this important burden and responsibility which is in fact a necessary obligation of the ulema of this institution, particularly of its students. After hearing this glad tiding, I thank in anticipation most sincerely all the senior ulema for this auspicious ambition and undertaking of theirs; and also pray to Allah Most High that His special help and support be with them in this great work so that they may accomplish this obligation with ease! For Allah' Most High it is not a difficult thing. 'That is not a hard thing for Allah'. (XXXV :17). Nor, in view of their firm determination it is so hard and arduous a task for these great ulema that it may be insurmountable".

Abd al–Fattah Abu Ghudda,
28th Rabi al–Awwal,
A. H. 1382.

(69) "We praise and thank the Magnanimous Lord that He bestowed upon us the grace to visit this glorious seminary which is discharging the function of the standard–bearer of the teachings and principles of the Islamic religion. For the preservation of the Islamic wealth the activity of this institution is a live example. I was very much pleased and delighted on seeing the different aspects of its activity. I pray to Allah Most High that He protect the foster-fathers of this institution and bestow on them aid for

every work in which there may be the good and welfare of the Muslims"!

Abd al-Sattar Amin, Embassy of the United Arab Republic,
24th Jamadi al-Sani, A. H. 1383.

(70) "We perceived it, rather came to know of it, that this great institution is one of those important centres which have made the dissemination and propagation of religion their only objective in this great country and other countries.

"We thank the authorities of the madrasah for their high-spiritedness and for the efforts these gentlemen are making in the way of universalizing education and in strengthening and stablilizing the pillars of Islam on earth".

Al-Shankavi, Embassy of the United Arab Republic.
24th Jamadi al-Sani, A. H. 1383.

(71) "I have always felt glad in serving the Dar al-Ulum. Accordingly, when I became Food Minister I had got a chance to serve the Dar al-Ulum. The eightfold principle of the Dar al-Ulum propounded by its pious founder is a matchless principle. Gandhiji's viewpoint regarding the Congress was also the same : he used to say that the Congress must remain poor; if it became rich, dissension would arise in it which would destroy it.

"The history of this institution is very magnificent. Leaving aside those things and plenty large and enough capital, which are necessary nowadays for education, you have adopted great simplicity[1], and the poor men are given more consideration in this institution. The sample of simplicity that you have put up in the Dar al–Ulum, I understand, is alone the real socialism; people do take the name of socialism but they do not act upon its demands, whereas you demonstrated action upon it and have presented a very good example. You have enhanced the honour of the country through the Dar al–Ulum and thus have rendered a splendid service to India at which I offer you congratulations.

"Whenever the name of India is mentioned in the Islamic countries, the name of the Dar al–Ulum, Deoband, is also necessarily mentioned. At the Jamia–e Azhar of Egypt when I showed myself to be one living near Deoband, the ulema of that institution expressed great joy whereat I felt myself honoured.

1. "Simplicity, most rare in our age". John Morley. **(Translator).**

"I have been to countries of Europe and America also and have seen the universities and esteemed institutions there which are doing good work, but those who showed me round there talked a good deal, in the context of describing their superiority, of their magnificent buildings and their wealth and capital, whereas on coming here I found quite the reverse of it. Here, from the tongue of its respectable authority, I heard the mention of poverty and destitution among the peculiarities of this institution whereby I have been much impressed. Really, the merit of humanity consists not in wealth and riches but in accomplishment which God hath bestowed upon you.

"You trust in Allah only and this alone is the greatest trust. I pray that this Dar al-Ulum may make progress, produce good Muslims and render service for the welfare of the country"!

Ajit Prasad Jain,
Governor of Kerala.
8th September, 1965.

(72) "We were very much pleased on meeting the true ulema in the Dar al–Ulum, Deoband. We thank Allah Most High that He hath favoured this part of the earth with such accomplished and reverable ulema who are actively taking part in the revival of religious knowledge and its dissemination. In fact the Dar al–Ulum is a bright lamp which is guiding the whole world".

(Besides being a poet, Mr. Ibrahim Khalil is also a very good calligraphist. He expressed great joy on seeing the specimens of the students' hand–written copies in the Department of Chierography). The translation of the verses his good self extemporised regarding the Dar al–Ulum is as under :—

"The auspicious mosque of the Dar al–Ulum, Deoband, sheds light over the world like the sun and the moon. (The Dar al–Ulum) has benefitted a world with religious knowledge and has bestowed the grace of reality upon mankind. May this Dar al–Ulum last till the world lasts! May this source of grace and knowledge flourish till eternity without end!"

Ibrahim Khalil, Afghanistan.

(73) 7, Vidhan Sabha Marg., Lucknow.
October 17, 1964.

"I was happy to visit the Darul Uloom, one of the premier religious

educational institutions at Deoband on October 11, 1964. I was gratified to hear that there were about 1400 scholars in the institution. This institution affords very good facilities to the students coming from foreign countries. This is an institution of hundred years long standing. Late Maulana Husain Madani, the great patron of the institution, who fought with Britishers in obedience to the call of Mahatma Gandhi, has set up this example before the whole country. The name of Deoband will always be remembered in the annals of the freedom fight movement in India. I have every hope that the steps which have been taken by this institution will help a great deal in the advancement of Unani and Tibb system of Medicine".

Sd/ Darbarilal Sharma,
Chairman, U. P. Legislative Council,
Lucknow.

(74) A preaching party of American Muslims, consisting of Amir Rasheed, H. A. Hameed, Muhammad Ahmed, Sa'eed Ahmed and Amir Hasan, had come here in the late A. H. 1375. All of them were American neo-Muslims. Their dress and style were extremely simple. This sentence of theirs regarding the Dar al-Ulum will always remain memorable :—

"We read about Islam in books but saw its practical example on coming here".

(75)"We, the Members of the Commitee, are very much pleased with the System of Education and Organisation of the Institution which are unique in the country. The organisers and teachers are working here devotedly with zeal and enthusiasm. We congratulate the founders and organisers of the Institution".

K. Lakshmana Shastry,
Member (& three other members),
Classical Languages Development Committee,
March 14,1967.
Andhra Pradesh,
Hyderabad.

(76) "The services the Dar al–Ulum Deoband has been rendering for nearly a hundred years to the Muslims of this subcontinent in particular and to the Muslims of the world in general make an everlasting chapter in history; the refreshing of heart and mind in the vicinity and surrounding areas rendered by this head–spring of Islamic education is an unforgett-able service to the Muslims.

"In the present times the world is facing all sorts of crises, particularly the crisis of character. If we make the character of Hazrat Maulana Muhammad Qasim Nanautavi (mercy be on him!) and that of Hazrat Maulana Mahmud Hasan (mercy be on him!) our polestar and keep the ideal attached to the institution alive with our action, I am certain that we shall render a matchless service to mankind, Allah willing, in releasing it from the crisis of character and similar other difficulties. There is an urgent necessity of unity of thought and unity of action, and this formula shown by the Prophet of Mercy (Allah's peace and blessings be upon him!) is the only way of salvation for being exalted and successful in the world and the religion. The alumni of the Dar al–Ulum, practically as well as mentally, are clean and unblemished. May Allah Most High bestow grace upon all of us and make you successful and triumphant".!

Shaikh Muhammad Abdullah
(Present Chief Minister of Jammu & Kashmir)
January 28, 1968.

(77) "I, in the company of His Excellency Isa Siraj al–Din, ambassodor of the United Arab Republic, inspected the library. The visit to the library at this time has made a deep impression on my heart.

"There is great appreciation in our heart of the tremendous efforts the respecatble ulema have made in the past in the collecton of this rare and valuable stock of manuscripts, and we consider it a great wealth which will last always as a perennial stream for the whole world of the enthusiasts of knowledge and art"!

Omar Abu Reesha, Ambassador of Syria.
August 31, 1968.

(78) "Thank Allah that I got a chance to see this magnificent centre in which Allah's name is taken and the Book of Allah is taught.

"I pray to Allah Most Honoured and Glorious that He bestow opportunity on this centre to produce such individuals who may perform the work of leading the Islamic movement and restoring the honour and glory of the Muslims of the world"!

Anas Yusuf Yasin, Ambassador of Saudi Arabia.
2nd February, 1969.

(79) "I am very lucky that I got an opportunity to visit this institution which has been established for the fulfilment of such a glorious objective from which humanity receives real comfort.

"Through this institution its men of action have spread throughout the world the message of Islam which is the foundation of world peace and the basis of unity, and for the dischage of this obligation they have devoted their lives.

"For all of them and for the functionaries I invoke good grace and good reward from Allah. Verily, grace is from Allah"!

Isa Siraj al–Din, Ambassador of Egypt.
2nd February, 1969.

(80) "It was a long–standing wish of mine to come here. Thank Allah that it was fulfilled and on coming here I was very much pleased and impressed. Our family has been closely related to this institution. The Dar al–Ulum Deoband which is serving the Muslims of the world deserves all applause. It is my prayer that Allah Most High bestow grace upon this institution to serve further.

"I was very glad to meet the elders here, particularly Maulana Muhammad Tayyib Sahib; for this also I am especially thankful".

Muhammad Farouq,
February 10, 1969.

(81) "I am very happy I could visit Daral Ulum, the internationally famous centre of Islamic studies today. The centre has very big library and over 1500 boys are studying . Quite a large number of them get free meals and lodgings and books too. I wish it to continue to maintain its glory as a centre of religious studies with due emphasis on service to the country".

B. Gopala Reddi,
22.9.69.
Governor, U. P.

(82) "It is a privilege and honour to visit this great institution, and see some of its rare collection of books and priceless treasures.

"One recalls to mind the lines:

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear'...

"I wish the institution and all those who participate in its functioning, every success and greater glory".

Gilbert A. James,
Indian Revenue Service (Income Tax),
Dehra Dun,
21st. January,1970.

(83) "Today I took a round of the Dar al-Ulum. This institution is of a unique type; I do not know if there is any othe institution also of this type. I was very much impressed to see the simplicity here; an atmosphere of simplicity is very necessary for high thinking.

"It is my wish that the Dar al-Ulum may maintain its standard and flourish".

Mahadeo Prasad,
Govt. Deputy Chief Whip, Govt. of India,
11th October, 1969.

(84) "I was wishing to see the Dar al-Ulum, Deoband, for a long time.

"The very establishment of the Dar al-Ulum, Deoband, started with patriotism; for nearly a hundred years the Dar al-Ulum has displayed its patriotic behaviour before the country.

"This institution has propagated sympathy for India in and outside the country through its foreign students".

"This institution teaches truth, peace and patriotism; it is with this sentiment that I came here and am carrying from here a very good impression".

Ramchandra Wukal,
Shafqat Jung,
Mulki Raj,
Members of the Parliament,
12th December, 1971.

(85) "As a modest student of Islam in South-east Asia, I have had the greatest possible pleasure in spending 24 hours at the Dar ul-Ulum, Deoband — not least because of the great courtesy and kindness

exteneded to me and to my companions. I have been most impressed by many features of the Dar al–Ulum — its fine library, its splendid buildings, its students from every corner of the Islaimic world, its evident intention to maintain in every respect the high ideals of service to learning set out by its founder. I shall take away with me an abiding memory of selfless dedication to scholarship, vigorous self-discipline in this turmoil, and withal a pervasive humanity and courtesy to those both within and without Islam".

William R. Roff,
Professor of History, Columbia University,
New York (America).
24th February, 1973/20th Muharram,
A. H. 1393.

(86) "I had always wanted to visit Dar al–Ulum, Deoband, as a student of Islamic studies and because I belong to a Punjabi family which has had an interest in Islam for long. My research in sociology in Afghanistan also taught me the extent of Deoband's influence in Central Asia. Today I have had the honour to see at first–hand the wonderful organisation, devotion and traditions that have established and maintained this unique position of Dar al–Ulum in the world of learning for over a century. If the spirit manifest here could pervade some of our other universities in India, our whole community of scholars and students would be richer for it".

J. P. S. Uberoi,
Professor of Sociology, University of Delhi,
24th February, 1973.

(87) Praise be to Allah and blessings be upon the Prophet (on whom be Allah's peace and blessings!) Thereafter : —

"This is our good luck that today we are acquiring the honour of seeing this magnificent institution, which is considered the pharos and fountatin–head of knowledge and gnosis and is the centre of guidance and spiritual awareness; which prepared a very big group of ulema and traditionisits in the subcontinent and through whom God Most Honoured and Glorious extirpated deviation and innovation and took the work of protecting His religion.

"Today we received the honour of seeing many things within the four walls of this institution, particularly the library full of countless books,

and of the meeting with honourable teachers which provided complete information in understanding the motives and purposes of the Dar al–Ulum.

"Our hearts are full of the mixed emotions of joy and pleasure. We are grateful from the bottoms of our hearts to all those gentlemen who expressed their imcomparable hospitality and fervent welcome for us and as a result of which we could achieve the honour of visiting this magnificent institution.

"It is our prayer to Allah that He bestow more progress on the religious sentiments and feeling of the responsible gentlemen of this institution and, through His favour and bounty, aid them with divine succour! Lo! Allah is the Helper"!

Secretary General, Rabeta–e A'lam–e Islami, Mecca;
Secretary, Ministry of Hajj & Awqaaf;
Representative of Bahuth–e 'Ilmia & Ifta.
31st August, 1974.

(88) "The Dar al–Ulum of Deoband is a shining star in the firmament of the sky of Islam. Thanks to the infinite grace of Allah, the Dar al-Ulum has been playing a leading role for over a century in diffusing and preserving the science of Islam. Not only that. Its services in producing leaders of thought in every sector on Islam strictly following the Sunnah of our beloved Prophet (A), cannot be overestimated. I have the proud privilege in living with the spiritual and educational community of the esteemed Dar al–Ulum and drank deep at its various fountains of learning, from class–rooms, offices, library and even from the precincts of the sacred compound. The whole atmosphere is overshadowed with the halo of spiritual bliss. And the great honour and respect done and shown to me will remain ever fresh and green in my memory, and will be a fresh guideline in my life".

"May Allah shower His blessings on the Dar al–Ulum and may He protect it till the doomsday from all sides so that its light remain beaming throughtout the universe"!

Muhammad Ishaq
(Dr. Muhammad Ishaq, M. A., Ph. D.),
Professor & Chairman, Department of Arabic and Islamic Studies,
University of Dacca,
Dacca, Bangladesh.
26th Zil–hijja, A. H. 1393/21 February, 1974.

(89) "I consider my presence today in the Dar al–Ulum the cause of honour and pride for me. My good wishes are and will always be with this centre of knowledge and the centre of the freedom of India.

"May it be so that this Dar al–Ulum progress every day and continue its old effort and endeavours in spreading knowledge and wisdom, in enhancing the sentiment of doing public service and in strengthening still further the feelings of patriotism"!

Akbar Ali Khan (Governor, Uttar Pradesh),
December 12, 1973 — 12th Zi–qa'da, A. H. 1393.

(90) "Alas, I only could stay for less than two days. But this short visit here was a unique experience for me. In my studies I had learned and read a lot about Dar al-Ulum, Deoband and had a special interest in Maulana Muhammad Qasim Nanautavi. What I saw and experienced here has impressed me deeply: A sincere and true welcome, learned and sympathetic company, a great simplicity and openness of truly learned men. I had important discussions and friendly talk and I have received many ideas and much encouragement for the completion of my research work.

"The rich and beautifully installed library has impressed me and I hope that I can use it more and for longer period in my future work. Within one hour in the library I made out four books of great importance to my present work; the same I had looked for in vain in many other libraries inside and outside India.

"Whole-heartedly I want to thank this great institution and its leading teachers for the welcome thay have given to me. May the work, so unique in the field of Islamic theology and religious sciences, prosper and receive God's rich blessings"!

Christian W. Trounj,
Rheinbacher Str. 55—53,
Bonn, West Germany.

(91) I stayed here for more than a week. From my childhood I had a heartfelt wish to see this famous and reputed Dar al-Ulum, because in my childhood when I used to read the Holy Quran and the religious sciences, my two teachers were graduates of Deoband itself. Although I was educated at Muslim University, Aligarh, and therefrom I obtained

a high degree, I did not get a chance to see the Dar al-Ulum. Now God created such a cause that the Government of Jammu & Kashmir sent me here for the solution of a religious problem. During this brief period I met all the great divine scholars and saw the whole Dar al-Ulum. I particularly attended lectures on the **Bukhari Sharif**. By coming here my religion improved. Here, especially, the real Islamic faith is there. A longing appeared in my heart that this Dar al-Ulum must be copied in Kashmir, and a madrasah should be established which may be affiliated to the management here. I inspected every department. I thank God that He brought me here and from here I am going back delighted and happy; at any rate, I am taking the right Islamic faith from here".

Abd al–Khaliq Hamadani, Deputy Secretary, Legal Dept.,
Government of Jammu & Kashmir.
August 22, 1974.

(92) "We visited the Dar al–Ulum, Deoband, and we are very glad that we found it much higher than what we thought and imagined it to be. It is our prayer to Allah Most High that He may continue the good fortune of serving the sciences for the Dar al-Ulum and the Dar al-Ulum continue to pass its successful life like this only. Our solicitation to Allah Most Glorious is also this that He may keep us always adhering to the belief of the Ahl al-Sunnah wal-Jama'ah and save us from the evil of the misguided sects; that He may create more such madrasahs in the world and universalize its benefit for the entire world whereby we hope that, Allah willing, the earliest period of Islam will return to the earth"!

Dr. Muhammad Yugel, Civil Engineer, Istanbul;
Zaki Jelb.5th Sha'ban al–Muazzam, A. H. 1394.

(93) "The Dar al–Ulum, Deoband, is such a national institution of which one can be rightly proud. I was very much pleased on coming here. The method of education here, the facilities available to the students, and the knowledge and learning of the teachers are most probably singular in the whole country. This institution has rendered very valuable services, and I am certain that in future, too, valuable benefits will accrue to the nation and the country".

Shehbaz Husain,
Taraqqi-e Urdu Board,
Ministry of Education,
Government of India.

(94) "Praising (the Lord) and blessing (the Prophet),

Today we were very glad to see this central educational institution "the Dar al-Ulum Deoband", which, with its sincere authorities and fuctionaries is active in the service of religion. Our attendance in this Islamic university of Deoband is certainly our good luck. We are acquiring the felicity of joining it in its service by offering a paltry sum (which, though, does not beseem this great institution, it does reflect Islamic fraternity and love and our sincere relation with it). Here, through the efforts of the Indian ulema, we saw things which were beyond our imagination. May Allah Most High bestow good reward upon these respectable ulema and grace upon all of us for good works"!

Delegation of the Rabeta-e Ulama-e Iraq, Baghdad:
Al-Shaikh Nuri, Secretary; Al-Shaikh Ibn Mansoor al-Sa'di, member;
Al-Shaikh Ibrahim, member.
1st Zi-qa'da, 1394.

(95) "Today, for the second time, I got the chance to visit the Dar al-Ulum, Deoband. I felt very glad on seeing the advancements this institution has made during the intervening period of two years after my first visit. The efforts of its teachers are worthy of respect and the advancements of its students praiseworthy. It is my prayer to Allah Most High that He may bestow upon all of us the grace to serve Islam and the Muslims of the world, particularly these admirable Indian ulema who have devoted themselves to the dissemination of Islamic culture and civilisation, and knowledge and gnosis; and may also give us the grace to work according to His Will"!

Shaikh Muhammad Abd al-Hakim, Mufti of Aleppo (Suria),
9th Zi-qa'da, A. H. 1394.

(96) "This University — the Dar al-Uloom University — has done much for Islam. I am proud, therefore, to pay a visit and associate myself with Maulana Muhammad Taib and its professors".

"I am thankful to the University for giving Malaysian students the opportunity to study here".

Tan Sri Haji Abdul Khaliq,
High Commissioner of Malaysia for India.
March 29, 1975.

(97) "I visited the Dar al-Ulum Deoband, and attained the felicity of passing some time here. I saw the students busy in acquiring knowledge with diligence and assiduity and, on the other hand, judged about the teachers also that they are ready with sincerity of heart for every kind of effort for academic benefaction.

"Under the system that is working in the Dar al-Ulum the students can very easily avail themselves of facilities of lodging, boarding and studies.

"I cannot help acknowledging that these are the signs of the abstinence and piety, academic sublimeness, sincerity and selflessness of the vice-chancellor of the Dar al-Ulum, Deoband, which are being witnessed in this institution, and it is the result of the same that the graduates of the Dar al-Ulum are successfully busy in the dissemination of knowledge in all cities and countries".

"It is the prayer of all of us that Allah Most High may favour the authorities, teachers and students of the Dar al-Ulum with matchless reward and recompense".

Abd al-Haleem Mahmud, Shaikh al-Azhar,
April 26, 1975.

(98) "I visited the Dar al-Ulum and achieved the honour of knowing its educational activities. In connection with Hadith and Tafsir particularly its services are commendable. I felt great pleasure when I happened to hear their lofty speeches in the Arabic language.

"It is my prayer that Allah Most Glorious my keep this institution in existence for a long time, favour its founder with forgiveness and also those who are engaged in serving it, and bestow upon the Muslims the grace to help this public institution lavishly. .

"Allah is our witness that the thoughts we have expressed are the good wishes of our heart. This good visit to the Dar al-Ulum took place on Sunday, 29th Sha'ban, A. H. 1395, corresponding to September 7, 1975".

And peace be on all!

Ali Ubayd Muhammad Ghazali, Government of the Arab Emirates.

(99) "I had heard about the fame of the Dar al-Ulum, Deoband, for a

long time and it was also in my know that its teachers are disseminating the Arabic language in all sides of India with consummate efforts; these things used to be the cause of my great happiness.

"I was keen on visiting it and meeting the ulema of the Dar al-Ulum for a long time, and when I heard that the students there were very assiduously busy in learning Arabic, so much so that their books and articles as well as those of the teachers of the Dar al-Ulum had begun to appear in Arabic, my keenness increased further, so much so that it went on increasing day by day and I prayed to Allah that as long as I did not visit the Dar al-Ulum and meet its ulema and students, I should not die.

"Praise be to Allah that this my longing was fulfilled, my desire was gratified and I visited on a day which I can never forget till the Day of Doom, and that was the day of Sunday, April 26, 1975. Whatever I saw here with mine own eyes was much more than what I had heard about it. If, on the one hand, the students are busy in their lessons, the teachers, on the other, are immersed in the feeling of their responsibility and consider the Arabic language, which is the language of the Quran and the Hadith, their wealth.

"I also got a chance to see its great library and, by Allah, found a lot of books of lexicons and history.

"It is my prayer that Allah Most High may favour the Dar al-Ulum, Deoband, and its ulema with all kinds of grace and progress! And it has to be admitted that this institution is a secure fort among the forts of Islam. May Allah Most High help fully those people who are working in it so that they may render better and better services! Verily, Allah is the Giver of grace"!

Muhammad Al-Faham, Ex-Shaikh al-Azhar.

(100) "Allah Most High bestowed upon me and my companion, Prof. Abd al-Rahman, editor of the Arabic religious journal, **Al-Balagh**, which is published from Kuwait, the grace to visit this great Islamic fort, which we remember as Azhar al-Hind Dar al-Ulum, Deoband.

"This visit took place on Friday, 7th Zi-qa'da, A. H. 1395, corresponding to November 11, 1975, when we had come as an Islamic delegation in connection with the educational jubilee of Nadvat al-Ulama, Lucknow.

"Praise be to Allah that we found this institution to be excellent. We saw it to our heart's content. We had already heard about it. We were pleased. I also got a chance to address the students in the function that had been held to honour the guests.

"It is my prayer that Allah Most High may bestow plenty of grace upon this Islamic institution to serve the upright religion and the Islamic call; Allah alone is the Owner of grace".

Yusuf al–Sayyid Hashim Rifa'i, Ex–minister, Govt. of Kuwait,
7th Zi–Qa'da, A. H. 1395
November 7, 1975.

(101) "I praise Allah for this that He obliged us by bestowing upon us the favour of visiting the Dar al–Ulum.

"In the land of Egypt and the region of Arabia this institution is much famed and all are full of praise for it and remember it as Azhar of India, and think that this institution has devoted its life and every activity for the service of Islam; and that the flag of Islam is up on its account and its brilliance is reaching the whole world. By Allah, we found it much more than whar we had heard about it. And, similarly, the erudition of the ulema of this place, their continuous efforts, their well-wishing for their pupils, and their good sentiment for Allah, His Apostle and religion; — these were such things that my joy knew no bounds.

"And their behaviour, manner of speaking and considerateness with the guests, these things were further enhancing their charm.

"I implore Allah Most High that even as He hath made this institution a bright lamp of the Quranic and Hadith sciences in this part of the world, He may also make it successful in its objective, and every next day of it be better than the previous one, even as the present day is better than its yesterday; and make its students who are its product the true heirs of the Holy Prophet's (peace and blessings be upon him!) religion! And on behalf of my brethren who live in Qatar I offer their good wishes".

Abd Al–Mui'zz Abd al–Sattar (Qatar).
7th Zi–qa'da, A. H. 1395,
November 11, 1975.

(102) "I consider myself very fortunate that a very long cherished desire to visit this famous institution 'Darul Uloom Deoband' was fulfilled today, through God Almighty's grace and favour.

"This internationally known institution is doing laudable service in the cause of Islam, Arabic and local languages. Arrangements for teaching, residence and food etc. are exemplary. I was amazed to know that the students get free board and lodging. Established in 1866 with an annual income of about Rs. 700/— it has reached an annual budget of over 26 lacs during the current year and all this raised through private sources without any recurring grants from the state or central Govt.

"I am deeply gratetul to Moulana Mohd. Tyeb Muhtamim and his staff for the trouble they took in connection with my visit. I was indeed very happy to visit the library which has some rare manuscripts in Arabic, Persian and Urdu. Some of the Holy Quran manuscripts are rare pieces of old art of calligraphy.

"I wish this institution all good wishes and success. Insha Allah".

Manzoor Alam Quraishi,
Ambassador of India to Saudi Arabia.
5th March, 1976.

(103) "I was honoured with a visit to the Dar al–Ulum, Deoband, which is a great academic resort and felt reassurance in my heart that as long as such gentlemen who are engaged in the Dar al–Ulum, Deoband, and are accomplishing its exploits, are present, Islam will not sustain any harm.

"I think that these great exploits which these gentlemen are accomplishing, that is, guidance to the Muslims in religious matters and their education and training, are a great jihad in the way of Allah. May Allah favour you, gentlemen, with grace and help you, and invest you with every capability to discharge your responsibility, and I am certain that He will help you"!

Husam al–Din, March 21,1976.

(104) "Today I visited the Dar al–Ulum. I wish complete success in the work that is being done here in connection with knowledge. I was very much pleased. It is my sincere wish that this institution may continue to render real service to the masses".

Basudeo Singh,
Speaker, Uttar Pradesh Assembly.
16th May, 1976.

(105) "I was pleased to see the Dar al-Ulum, Deoband. This educational institution illuminated the hearts of the people of the world with the light of knowledge and gnosis, and its outstanding personalities, rendering remarkable exploits in the national politics, raised the banner of their greatness. All are well aware of the fact that this institution has been distinguished in its educational, national and political services.

"I was impressed by seeing the great stock of rare books in its library. I was very glad to meet Maulana Qari Muhammad Tayyib Sahib, his college-teachers and students. It is my prayer that Allah Most High may bestow grace upon the Dar al-Ulum, Deoband, to advance further, maintaining the old traditions in the modern age and it may always command a conspicuous place in the service of the country and the nation".

Fakhr al-Din Ali Ahmed, President of the Republic of India.
April 24, 1976.

(106) "I feel pride and honour in this that I got a chance to visit the Dar al-Ulum, Deoband, and meet its ulema, teachers, other workers and students who are receiving education and training from these ulema. This visit has provided an opportunity for us that we, on behalf of ourselves and the Organisation for the Freedom of Palestine, express our good sentiments regarding the ulema, teachers, and the past and future of this educational institution; and we also thank the Indian masses for this that they have always supported Palestine and the Arab public. This behaviour of the Indian public is worth following for the masses of other countries also. The stand of the Indian public depends upon those lofty principles and values which are common between the Indian public and the Palestinian public fighting for their freedom and self-respect.

"Before concluding our impressions and words of thanks we consider it appropriate to express from our side the wish and hope that the "Tanzim-e Azadi-e Falasteen" will participate in your centennial jubilee and by that time the Arab Palestinian masses will have succeeded in achieving their freedom and regaining the occupied land of their native country.

"May Allah Most High fulfil these hopes"!

Fatahi Abd al-Hameed,
Secretary of the Office of the Organisation
for the Freedom of Palestine.
July 11, 1976.

(107) "We, the manager and students of the Gaurmat Missionary College, Delhi, came here today, on 14th July, 1976, to acquire information of this institution. We acquired information about the history and arrangements of this institution from Ghazi Sahib and the vice-chancellor. The love and faith with which both these gentlemen and the whole staff, devoting much of their time, not only gave us necessary information about this institution but also emphatically repeated the near relation and essential unity between Islam and secularism, has given us sufficient light and direction in running our own institution. May God bring those days when mutual concord and faith might increase among us and we might reciprocally be of help to each other"!

Mahendra Pratap Singh.
14th July, 1976.

(108)"I happened to visit the Dar al–Ulum after a very long time and got an opportunity to see several new departments and the advancements it made during the interregnum. Under the care and supervision of Hazrat Maulana Muhammad Tayyib Sahib (may his shadow last long!), this educational and spiritual institution of India is busy in serving the religious science. During its life of 113 years it has, in many branches of the Islamic sciences, produced thousands of men of learning and merit whose influences have been and are still extant not only in this subcontinent but also in other countries. There has been a good addition of books in the library during the last ten years but the pity of it is that due to want of accommodation it is not in a more well-arranged condition; as a matter of fact many such halls are required for the library. The work for the centenary celebration of the Dar al–Ulum has been started on a large scale and a committee is working on its practical aspects. It is a necessary function which should be celebrated in a manner befitting the Dar al-Ulum. I was also glad to know that the administrators are paying attention to the planning of the whole campus of the Dar al-Ulum also. It is a very important work; the future works of construction and progress must be done under planning only. I pray to Allah that the Dar al-Ulum may cover the new stages of progress also nicely, that He may bestow more spirit and strength on the administrators and that the domain of its services may continue to widen more and more".

(Hakim) Abd al-Hameed,
Mutawalli, Hamdard Dawakhana, Delhi.

(109) "I was honoured by visiting this great Islamic institution. The

great achievements that I have seen here have caused me heartfelt joy. This institution is performing very important works in connection with the service to Islam and the Muslims.

"At a time when materialism has trampled all principles and values, institutions of this type are badly needed. The Dar al-Ulum, Deoband, is one of the most important strongholds and as regrads those people who are at the helm of its affairs my opinion is that they are amongst the best people, because the best people are those who are engaged in the teaching of the Quran. I wish further progresss for this institution. The example of this institution, according to me, is the same which Allah Most High hath described " a goodly tree, its root set firm, its branches reaching into heaven", (XIV : 24)

The individuals of this institution, armed with the weapons of beneficial knowledge, command the position of a beacon and torch of guidance in the darknesses of infidelity; these people lead the ummah towards the well-being of both the world and the religion. It is incumbent upon all Muslims that they help this institution in every way and it is a necessary duty of every person to look after it. I pray to Allah Most High for grace and prosperity for all".

Maqbool Abd al–Kafi,
Madrasah Tahfiz al–Quran, Mecca.

(110) "At the end are given two versified reports.

Haji Zia al–Islam Zia, the nobleman of Kandhla, District Muzaffarnagar, was an excellent 'poet,' a knowledge-patronising august man, decorated with modern education and fond of the old oriental culture. Literary circles know him as a patron of literature and a consummate poet. His lauded self came to Deoband in A. H. 1348. The Dar al-Ulum cut a deep impression on his poetic heart; a paraphrase of the same impressions that he expressed in a Persian poem is as under :—

"How pleasant is this fascinating Dar al-Ulum, an auspicious centre of religious education. It is an example of Cordova in India; it is thus of the grace of Egypt and the Azhar. The splendour of the true religion is everywhere; everyone is picking from the dinner-cloth of knowledge. There is (mention of) the Hadith of "the Mercy for both the worlds"; the tongue is full of honey with the sayings of Allah. What an excellent tavern of knowledge and certitude it is! Every bumper is full of the

water of life. The light of gnosis has settled into every heart; every forehead is the Canopus of the light of faith. Every 'strong pillar' is engrossed in its own work; away from lapse, it is near mercy. Every one is a supporter of the survival of the religion of Ahmed, because every one is enlightened as well as trustworthy. Wonderful is the grandeur of the house as well as the occupant; it is sheer descent of the bounty of the Lord of the Worlds! 'If Paradise were on earth,it is this, it is this, it is this'.

Zia al-Islam, Magistrate First Class, Kandhla.
November 16, 1929 (A. H. 1348).

(111) The impression which the late Maulana Zafar Ali Khan, editor of the **Zamindar** daily, Lahore, got on seeing the Dar al-Ulum is expressed by the following Urdu poem which had been published during the same time in the said paper. Its paraphrase is as follows : —

"Be happy and live happily, O land of Deoband! You hoisted the flag of Islam in India. You bestowed grace on the honour of the bright community; you double the value of the wisdom of Butaha. Your name is worthy of its significance, your blow is unsparing; for the neck of the demon of tyranny there is lasso. Thousands of forward steps willingly sacrifice themselves on your retreat; your reverse caper brought information of the first Decade (of Islam). You are the standrad-bearer of truth; the Lord is your protector; no harm can reach you from the host of falsehood. Take pride on your luck that the religious divines of the true faith selècted your soil; those who will sacrifice their lives on Muhammad's honour; those who will get themselves dismembered in the path of the Lord; those who led infidelity (**kufr**) a dance a number of times before them, even as the seed of wild rue dances on the heated iron-pan. Whether there be Qasim or Anwar Shah or Mahmud al-Hasan there — the hearts of all of them were sympathetic, the natures of all of them noble.

The fervour of your assembly today is due to Husain Ahmed — it's because of him that the flag of the old traditions is eminently up"!

MASNAVI FAROGH

'Masnavi Farogh' is an old versified history of the Dar al–Ulum, Deoband. This masnavi is an interesting album of the initial conditions of the Dar al–Ulum, Deoband, and its elders, and on account of its being an eye-winess, it commands the position of an authentic source and an important document. It had been written at a time when the Dar al-Ulum, Deoband, was passing through the second decade of its life. It was a time when the Dar al-Ulum, Deoband, was known as "Madrasa-e Islami Arabi Deoband". But from its very infancy, due to its uncommon popularity, fame and greatness, it was being felt that this sprouting plant was soon to grow into a stalwart tree :

"Over its head, due to intelligence, was shining the star of loftiness".

It seems that the author of the masnavi, through his consummate insight and farsightedness, had perceived these presages, which he has predicted in the following manner :—

"The Madrasah of Diban[1] is now matchless, although it has not yet reached its prime. It is yet in its infancy, but see it some time in its youth. All the customs of ignorance and innovation have been eradicated; Deoband has now become a Dar al-Ulum (university).

From 'Masnavi Farogh', besides the quality of teaching and learning of the Dar al-Ulum, the knowledge and learning, abstinence and piety of its august men, such a picture of their value and place in the hearts of the common Muslims and the then-prevailing ideas regarding the Dar al-Ulum comes before one's eyes that it is not to be found elsewhere.

The Dar al-Ulum, Deoband, in its very incipient period, had acquired a central position academically and educationally due, on the one hand, to the coming of students from the surroudning places of Deoband as well as from the distant parts of the country, and, on the other, due to the joining of the charitable people of far off places in extending financial aid to the Dar al-Ulum.

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1. The names Diban and Deoband both have been used in the 'Masnavi Farogh'. The masses generally call it Diban but sometimes even the learned, for poetic necessity, versify it as Diban instead of Deoband. Maulana Fazl al-Rahman (father of Maulana Shabbir Ahmed Usmani) has written Diban only in a qasida. The couplet is like this :

'This is an academy, O monarch, a memorial of the Muslims due to which a sleepy village like Diban is an object of envy for the city of Tus'! The chronogrammatic name of a masnavi of Maulana Fazl al-Rahman is "Qissa-e Gham-e Diban". Vide **Tarikh-e Deoband** for details.

THE CAUSE OF COMPOSITION OF THE 'MASNAVI FAROGH'

Showing the cause of its composition the author has stated :—

"And those who are in the vicinity, help with their wealth. Many orthodox ones of foreign countries extend help with heart and soul. I also wish to render some service but I am helpless due to want of money. For this reasom, O respected Sir, I wrote this praise so as to acquire recompense (**savab**). All give there plenty of money but I have only this insignificant writing. Though I have no ability in versificatoin — I am hundreds of miles apart from poetry, I have written (this) for the sake of recompense; it is a poem, whether you call it meaningless or matchless.

In the 'Masnavi Farogh', besides the circumstances of the Dar al-Ulum, Deoband, the merits and virtues of the elders of the Dar al-Ulum, like Shaikh al-Masha'ikh Hazrat Haji Imdad Allah Mahajir-e Makki (may his secret be sanctified), Hazrat Maulana Muhammad Qasim Nanautavi, Hazrat Maulana Rasheed Ahmed Gangohi, Hazrat Maulana Muhammad Yaqub Nanautavi, Hazrat Haji Muhammad Abid Deobandi, Hazrat Maulana Rafi al-Din Deobandi and Hazrat Maulana Sayyid Ahmed Dehelvi (Allah's mercy be on all of them!), as also of other members of the Dar al-Ulum have been described. Under the description of virtues incidentally have been mentioned such particulars regarding these gentlemen which were not known till now.

This masnavi is the oldest versified history of the Dar al-Ulum. Besides the annual reports, no other history of that period is extant. **Masnavi Farogh** was printed in 1303/1885 at Matba–e Nizami[1], Kanpur. But despite

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1. Matba-e Nizami, Kanpur, is one of the earliest presses established in India. It was established in 1854/1271 by Abd al-Rahman Khan Shakir and in its period did a great job in printing books and helped the Dar al-Ulum, when the latter was established in 1866, lavishly with its publications. This help is mentioned in detail in the early reports of the Dar al-Ulum. Many books of this press are present in the library of the Dar al-Ulum, Deoband.

A Persian chronogrammatic fragment, written by Abd al-Rahman Khan Shakir, on the deaths of Hazrat Maulana Ahmed Ali Muhaddith Saharanpuri and Hazrat Maulana Muhammad Qasim Nanautavi, is mentioned at the end of this masnavi. The fragment (in translation) is as under :—

"Ah! Qasim Ali, the theologian of the time, the lover of the Dignified Intercessor of ummahs. It was Thursday, 4th Jamadi al-Ula, when my friend departed. Again, Ahmed Ali, the peerless one of his time, defender of the law of the Lord of the Universe, stepped into Paradise on the 6th of the same month on Saturday. Both of these were the polyhistors of their time; they were hajis, jurists, and of angelic disposition. In the grief for these two seals of the law of the Apostle, mourning was held on the face of the earth. Shakir's pen wrote this chronogram : **Radi Allah anhuma da'im**" (may Allah be enternally pleased with them!). The year in the above verse is A. H. 1297.

publication, it is unavailabe. Its copy is rarely met with. In the Library of the Dar al-Ulum there is only a single copy and that too has become very fragile. In the catalogue of Urdu Literature its number is 735/88769.

It appears from the concluding verses of the **Masnavi Farogh** that the turn of its going to press came many years after its composition. The author has stated :—

"Having written this masnavi at Pali, with eagerness of heart I wished to publish it. But when my spiritual director went to glory, it greatly shocked my soul. How to publish and who cared for the book when composure and sleep vanishd from the heart"!

He writes further that "a beneficent friend of mine, Munshi Muhammad Shah Mir, resident of Jalalabad, who is staying in this state, insisted upon the publication of the masnavi and himself drew attention of the Nizami Press to it". He has stated :—

"Then he, through kindness and favour, penned a letter to the Nizami, Press, asking it to publish it, and at last the desire of the heart was fulfilled. It was printed through his favours and attention; so I dedicate it to friends".

Besides the Dar al-Ulum, Deoband, particulars regarding the construction of the Jame Masjid have also been described. This masnavi consists of nearly 1700 couplets.

THE AUTHOR OF THE MASNAVI FAROGH

Maulana Abd al-Karim 'Farogh' was a resident of Deoband. His father's name was Maulavi Abd al-Rahim. At a distance of three miles to the south of Deoband there is a small village named Amalia where a respectable family of Siddique Shaikhs has been living since the late 12th century hijri. Maulavi Abd al-Rahim belonged to the same village Amalia. He had two sons : Maulavi Abd al-Karim 'Farogh' and Maulavi Fazl-e Azeem. Both of them had settled down in mohalla Dewan of Deoband. Maulavi Abd al-Karim Farogh graduated from the Dar al-Ulum in A. H. 1296. He drew attention of his self for taking admission in the Dar al-Ulum in the following manner :—

"Acquire religious knowledge in the madrasah; live in attendance upon the Hazrat morning and evening. Look! what a wonderful gathering

is there, what lucky persons have gathered there. Pass your life in his company so that you may also become perfectly religious".

After graduation from the Dar al-Ulum, Maulana Abd al-Karim Farogh went over to Jodhpur where he became a state servant. In the Jodhpur state he lived at Pali village and, living there, he wrote the **Masnavi Farogh**. He has himself stated :—

"Having written this masnavi at Pali, with eagerness of heart I wished to publish it".

At another place he says :—

"The fire of eagerness is so much ablaze that the heart as well as the liver are being roasted. I am like a bird and Pali is a cage; I may fly off but it is not within my power. Ill-luck has so ruined me that Diban is now at years of journey for me". Maulana Abd al-Karim Farogh was the real maternal grandfather of the Hakim al-Islam Hazrat Maulana Muhammad Tayyib Sahib, vice-chancellor, Dar al-Ulum, Deoband. He had vowed spiritual allegiance to Maulana Muhammad Yaqub Nanautavi. He himself writes :—

"That was strangely delicious, that mention of my spiritual elder and director, Maulavi Muhammad Yaqub".

It is regrettable that besides the **Masnavi Farogh** his other poetical compositions are not available. The date of his death also could not be known; only this much is traceable that his life was not long. Around 1310/1982, he died at Mathura and was buried there.

It is not easy to write historical events in verse form. Every couplet of the **Masnavi Farogh** is fluent, which provides poof of Farogh's being a mature poet. There is found clarity, fluency, spontaneity, maturity, and power of expression in his composition. There is inspiration and pertinence in the themes. This masnavi is a mirror of the author's passionate belief in and relation with the Dar al-Ulum and its elders.

The definition of a masnavi is usually this that some tale may be versified in this form. Divine praise, hymns, prophetic praise, Companions' praise, panegyric, cause of composition, etc. are topics which are the necessary ingredients of a masnavi. Besides these, themes of battle and banquet, sufism, morality etc. can also be described. For a masnavi it is necessary that the whole poem is in a single metre. All these ingredients are present in the **Masnavi Farogh**. There is continuity and fluency in the chronicling of events.

ECSTATIC RELATION WITH THE SPIRITUAL DIRECTOR

He had very reverential and tender attachement to his spiritual director, Hazrat Maulana Muhammad Yaqub Nanautavi (the first principal of the Dar al-Ulum, Deoband) which can be estimated from his following verses :—

"The eagerness for visiting you is making me also uneasy from within. Now in the whole world there is no man dearer to me at all than you. This alone is my longing that I live in attendance on you and keep seeing you alone day and night. I may live in attendance morning and evening and gird up my waist for you service. May I have the opportunity to bear you shoes! What a good fortune, what a good luck it would be for me! May that luminous face remain before me! Then there would remain no worry and confusion. What good stars, what a fine luck is theirs who live near you every moment. They have had proximity with you day and night, enjoying the pleasures of faith and religion. Again the disposition is getting restless; again the agitation is increasing. The fire of eagerness is so much ablaze that the heart as well as the liver are being grilled. Let us see when the disposition comes to rest, when the hopeful heart is satisfied. What satisfaction and what rest! As for me, I wish to have access to that assembly. Going to Deoband, I may report in his service, though I may be doubly more discomposed than I'm here. O Giver of effect to the prayer of an afflicted one! Reach me also quickly to Deoband, because this heart of mine full of disconcernment is now getting very impatient and restive; again show me that luminous face; again there be the same sight morning and evening. May I continue to sacrifice my heart and soul on him and keep conforming to him from the bottom of my heart! All may see that pleasant-looking visage and I may pine in longing and longing only! I may suffer grief and others may have joy! Day and night they may be near and I be remote"!

DAR AL-ULUM, DEOBAND

In connection with the particulars of the Dar al-Ulum, Deoband, and its graces and blessings he has written : —

"There is there a madrasah of Islam which burnished the mirror of religion. Its respect and status in India is such as it is of the House of Allah in the world. It acquainted all and sundry with religion; the customs of ignorance all got obliterated. Those who would not touch a

book with their hands have now become unrivalled scholars. Now they are dead-drunk with the wine of learning, light shedding on them from top to toe. Those who did not know the name of knowledge have now become hafizes and polyhistors. Hundreds of men from alien countries too came and became pious scholars by coming here. There is boom of knowledge from house to house; there is influence of the religion of truth everywhere. The virtuous ones there are the most fragrant musk whereby the whole of India has become redolent. The Indians are not unaware of how much benefit has accrued from the madrasah; rather, it is on account of it that madrasahs have been started at other places. Due to this madrasah the light of the sun of religion has reached remote places. For education, through the Lord's bounty, has been built a spacious building, by seeing which the heart may be delighted and a specimen thereof may not be found far and wide. On the four sides there are lofty houses, attractive, splendid, beautiful and extensive. In the middle there is a neat garden, exhilarating and delighting the soul and the body.

Describing the salient features of the Dar al-Ulum, Deoband, he writes :—

"If you go and see the auditoriums, you will not wish to get up from there. When the teachers, sitting at their places, give lessons of the religious sciences, divine grandeur becomes visible on hearing the lessons of Tafsir and Hadiths. It is so much filled with relishes that no other thought then remains in the heart. My heart knows this relish, which still lingers in my disposition. The mind remembers the same pleasures for which it keeps agitating. Now that mention of those pleasures has come, as it were, salt has been sprinkled on the wound. There is such a crowd of the students of religion that men of sciences live in every house. There is no place in the town where their bed may not have been made. Due to their residence there is manifestation of blessing (**barakat**) wherefore every house has become a house of happiness. All the inhabitants of Deoband, like sympathetic persons, are ready to serve from the bottom of their hearts. All of them remain sympathetic to them (students) and participate in fulfilling their needs. Other madrasahs of Islam too have been established in different towns, but where is that thing in them which is here? The grandeur of the sun is far more sublime than that of the moon. Those desirous of good education come here from there to prosecute their studies. Where were madrasahs of religion in those towns? They were established only because of this. They are cells whereas this is a great mansion; they are branches and this is the root, O Companion! What comparison does it bear now with them? There is a lot

difference between this and them. There is difference between imitation and invention; there is difference between pupil and teacher. The honours the Creator conferred on Diban are all due to this madrasah only. All customs of ignorance and innovation got extirpated (due to it); Deoband has now become a Dar al-Ulum (university). Why should all the good qualities not gather there for religious divines have gathered there? Why should there be no splendour morning and evening? The splendour of Islam is manifest everywhere. Day and night all live there in mosque, in remembrance of Allah, in devotions. Day and night before all of them remain books of Fiqh, Tafsir and Hadith. If at one place is being given the lessons of the **Tirmizi**, one is proximate to the Divine Bounty through the **Mishkat**. And an ardent one, bending his head, is absorbed in the meaning of the Quranic exegesis. One overcome with drowsiness due to toil has dozed off but the book is still on the chest. While one is busy with the Quran and prayer, another is engrossed in 'remembrance' (**zikr**) with yearning. And one strikes his heart constantly morning and evening with the strokes of 'Illallah'[1]! And a pious one in his cell is engaged in 'mental mentioning' (**Zikr—e Khafi**) with sincerity of heart. A group of the righteous has foregathered there; how can one describe the attributes of all of them? Allah gave the madarasah such progress that none can be its rival (now). All the Indians have benefitted from it; this too is the Lord's favour upon Diban. Where did anyone know the name of Diban? (But) now it has become famous upto Rum (Turkey) and Syria! Students of the true religion flock from everywhere now to Diban for study. Spontaneously, with ease and comfort, do they derive benefit from Islam. Without demanding they get every thing: all their needs are fulfilled. Regarding the generous behaviour of the helpers of the Dar al-Ulum, Deoband, he writes :—

"The Muslims have shown great spirit, for they have great love for religion itself. All the people of Deoband are pious, perfect in Islam and fortunate. The glory of knowledge and religious divines has settled in their soul and heart. Their spirits are devoted (to this work); why shouldn't then God be the supporter of high spirits? Though the Muslims are penniless and poor, God has endowed them with wonderful spirits. To them I don't say but this: Bravo! a hundred times bravo! a hundred times bravo! Why shouldn't it be so? This is the effect of

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1. "There is no deity but Allah". Sonant or mental repetition of this Kalima, in a particular method, is a sovereign specific for burnishing and purifying the heart and self-realization. It being the main and common recitation, serval other recitations and methods are also employed in different Sufi orders.

(Translator).

Islam; they have in them the power of the name of Allah. They (often) accomplish wonderful things; marvellous actions proceed from them. This is the proof of their truthfulness; the Glorious Lord Himself is their partisan. Helpless though they call themselves, even kings can't execute works they can. They also built such a Jame Masjid which is so spacious and pleasing; and the building is so magnificent whereby the deniers' reason is confounded. All this is Muhammad–e Mustafa's grace which God hath bestowed upon his ummah. Just have a look how from east to west has this religion of the Prophet spread! The Muslims get divine aid and the Great Lord takes this work from them. This is a miracle, if you ask the truth; this is guidance, if you ask the truth. This is divine support to the poor otherwise what can the poor accomplish"?

HAZRAT MAULANA MUHAMMAD QASIM (MAY HIS SECRET BE SANCTIFIED!)

"The first revered Maulavi Sahib that was there — from him various graces proceeded to all. He passed away from this world, (but) his accomplishment endures in the universe. Howevermuch I may praise him, his rank is far more sublime than that. How aptly fits in his name in the legend (**saj'a**) : 'On the bank of Kauser Muhammad is the Qasim (the Distributor) — or Muhammad Qasim is on the bank of Kauser'. He directed special attention to the madrasah: that knowledge may spread was his heart's desire. So whatever he wished, materialised; Allah fulfilled each and every wish of his".

HAZRAT MAULANA RASHEED AHMED GANGOHI

About him he has said : —

"The patron of this madrasah, O Farogh, is one who is highly accomplished in the true religion; a true mufti, an authentic traditionist, a gnostic, an approved one in the Court of the Independent Lord. for improvement and management he regularly frequents the madrasah. all the affairs of the madrasah that are there depend on his opinion. Such a rank he enjoys in religion that the Chosen One's (Mustafa's) union is available to him. Gracing the principal seat in the realm of religion, he does not have a compeer in the period. A religious divine, an accomplished man, an unrivalled jurisprudent, a matchless Sufi, a practical traditionist. The students of the prophetic hadith acquire this wealth from him. If one hears his sermon someday, the heart and the soul feel delighted; the soul becomes restless on hearning it, the heart is stirred like quicksilver. Whoever heard his sermon once, its delight dwelt in the heart for long.

Remedially he always treats the body and the soul and removes the deformities (i. e., diseases) of the exterior and the interior".

HAZRAT MAULANA MUHAMMAD YAQUB NANAUTAVI

Maulana Farogh has eulogised his spiritual director (**murshid**), Maulana Muhammad Yaqub Nanautavi, in detail. Some of the verses are as under :—

"Amongst them is that peerless maulavi, the mentor, a clairvoyant mystagogue, Maulavi Yaqub, the pride of saints, a divine gnostic, a spiritual heir of the Chosen One (i. e., the Holy Prophet); splendour of the religion, springhead of faith and practice; matchless, peerless, unrivalled. Pious and an owner of a whole heart (qalb—**e salim**); a quarry of forbearance and a mine of great morals. The Shaikh of the world, leader and guide, busy in devotions to Allah day and night. When he takes Allah's name, the heart gets a wonderful pleasure. The heart of one who says the prayer behind him becomes submissive and supplicative. He shows such esoteric recitations whereby the heart can be cleansed in a moment. His method is that of guiding towards the right path; recollection of Allah is among his habits. His heart is full of lights from the Unseen; secrets from the Unseen are revealed in his chest; conformance to the Sunnah, righteous actions, knowledge, piety, devotions, good morals and clemency. According to what the Last of the Apostles hath said, he is like the prophets of the old. He is the cause of pride for Diban, a basis of honour and dignity for the madrasah. He alone is the pride of the madrasah; on him alone depends the madrasah. All the townspeople and the people of the madrasah follow him sincerely.

HAJI SAYYID MUHAMMAD ABID

Haji Sayyid Muhammad Abid was the first vice-chancellor of the Dar al-Ulum, Deoband. A very pious, abstemious and influential august man he was. It was he who was the originator of the method of collecting public contributions for the Dar la-Ulum.

"And his respected self was the mine of kindness and favour, a pious man and a pilgrim to the Inviolable House whose name is Muhammad and Abid on whom Allah hath exhausted every excellence. He has practised so much spiritual self-discipline which many men fall short of. He performed so many devotions to Allah that the baser self at last

became submissive to him. He is of very pure habits and virtuous disposition; day and night he remains absorbed in the recollection of Hu (Allah). His heart is pledged to the remembrance of Haq (Allah). He is manager of the Jame Masjid. That high-ranked one sincerely participates in the administration of the madrasah consistently. Due to his blessing (**barakat**) this mosque and madrasah always progress form day to day. It is the effect of his spiritual concentration that such splendour has appeared in Diban. May he get the reward of his intention! May Allah (Haq) bestow upon him good recompense! This progress of religion obtained due to him. Where will anyone muster such courage"?

MAULAVI RAFI' AL-DIN

He was the second vice-chancellor of the Dar al-Ulum. He had been permitted to receive spiritual allegiance from Hazrat Shah Abd al-Ghani. The Dar al-Ulum made a great progress during his tenure of office :—

"Its vice-chancellor whose name is Maulavi Rafi' al-Din Sahib is also efficient in administration. A man of wisdom and of sober plans, he is the well-wisher of the religion of the Last of the Apostles. He discharges his function on the post. May his effort be luaded on the Day of Resurrection"!

MAULAN SAYYID AHMED DEHLAVI

He was one of the earliest professors of the Dar al-Ulum. He was very proficient in mathematics :—

"A scholar, a polymath, a keen-witted professor (is) Maulavi Sayyid Ahmed Dehlavi. He, as it were, remembers every book by heart; he is unequalled in every art and science. What a fine nature Allah hath endowed him with! How much clemency He bestowed upon him! He is righteous, a follower of the Prophet's law, an orthodox Muslim, and perfectly pious. There is so much humility in his heart that not even once did he lead the prayer in the mosque, and through his own humbleness, that spiritualist (sahib-e batin) says prayers behind all".

The Masnavi Farogh is a precious and rare document of the Dar al-Ulum, Deoband. Its importance demands that this valuable, historical and literary wealth should be protected.

APPENDIX - I

ABSTRACT OF INCOME & EXPENDITURE AND BOOKS FROM A.H. 1283/A.D. 1866 TO A.H. 1396/A.D. 1976.

Statistics are the best means of expressing a reality; let us, therefore cast a look upon Statistics.

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
1.	1283	1866	649 - 4 - 0	393 - 12 - 3	—	—	No building of
2.	1284	1867	1275 - 1 - 9	809 - 15 - 3	—	—	the Dar al-Ulum
3.	1285	1868	1411 - 14 - 9	1343 - 3 - 3	—	—	was constructed
4.	1286	1869	1780 - 6 - 6	1564 - 4 - 9	—	—	till A.H. 1293.
5.	1287	1870	1556 - 4 - 9	1532 - 4 - 9	—	—	
6.	1288	1871	1069 - 10 - 0	1513 - 6 - 11	—	—	
7.	1289	1872	1810 - 6 - 0	1681 - 12 - 10	—	—	
8.	1290	1873	1780 - 13 - 6	1606 - 12 - 0	—	—	
9.	1291	1874	2426 - 0 - 0	2048 - 5 - 0	—	—	
10.	1292	1875	2200 - 9 - 9	2054 - 11 - 0		—	
11.	1293	1876	1811 - 9 - 10	2167 - 12 - 5		—	
12.	1294	1877	1739 - 8 - 9	2030 - 9 - 10	13991 - 2 - 9	—	
13.	1295	1878	3097 - 5 - 0	2167 - 14 - 3			
14.	1296	1878	2003 - 6 - 9	2704 - 5 - 3			

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
15.	1297	1879	2256 - 0 - 9	2425 - 2 - 6	2295 - 11 - 7	-	
16.	1298	1880	2845 - 14 - 3	2580 - 10 - 0	1376 - 7 - 11	-	
17.	1299	1881	3076 - 14 - 6	2567 - 10 - 3	2930 - 0 - 6	2566	
18.	1300	1882	6277 - 10 - 4	5793 - 11 - 1	1948 - 1 - 3	2842	
19.	1301	1883	6031 - 13 - 0	7035 - 15 - 9	2458 - 4 - 9	3151	
20.	1302	1884	4431 - 10 - 0	4663 - 12 - 3	767 - 7 - 3	3353	
21.	1303	1885	6761 - 11 - 6	6470 - 13 - 5	1312 - 10 - 9	3736	
22.	1304	1886	6504 - 2 - 10	6046 - 5 - 4	1653 - 10 - 7	3788	
23.	1305	1887	7171 - 8 - 0	7431 - 15 - 2	2150 - 6 - 8	3973	
24.	1306	1888	7974 - 2 - 9	6558 - 9 - 10	1466 - 11 - 6	4124	
25.	1307	1889	5959 - 3 - 6	5859 - 7 - 6	1055 - 3 - 11	4269	
26.	1308	1890	5497 - 11 - 9	5657 - 4 - 4	114 - 1 - 9	4588	
27.	1309	1891	6180 - 3 - 3	7788 - 10 - 9	1027 - 15 - 6	4718	
28.	1310	1892	6608 - 7 - 6	6652 - 6 - 3	1026 - 15 - 3	4767	
29.	1311	1893	7531 - 7 - 11	7472 - 2 - 8	181 - 6 - 0	5030	
30.	1312	1894	5511 - 9 - 0	7967 - 11 - 3	21 - 0 - 6	5118	
31.	1313	1895	6077 - 3 - 3	5252 - 14 - 6	28 - 5 - 3	5238	
32.	1314	1896	6306 - 9 - 3	5962 - 1 - 6	151 - 2 - 9	5321	

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
33.	1315	1897	10487 - 4 - 3	8192 - 9 - 6	1861 - 10 - 0	5872	
34.	1316	1898	10964 - 13 - 0	10313 - 6 - 3	3987 - 15 - 0	6015	
35.	1317	1899	9466 - 7 - 9	11676 - 8 - 0	4041 - 3 - 3	6301	
36.	1318	1900	5372 - 5 - 9	9315 - 8 - 3	1404 - 3 - 0	6778	
37.	1319	1901	9166 - 0 - 8	7460 - 8 - 2	1040 - 0 - 0	7153	
38.	1320	1902	8115 - 10 - 3	6875 - 6 - 6	616 - 0 - 3	7379	
39.	1321	1903	7019 - 7 - 3	7862 - 12 - 0	13 - 14 - 3	7999	
40.	1322	1904	9559 - 10 - 9	8513 - 2 - 6	176 - 15 - 6	8157	
41.	1323	1905	9117 - 2 - 8	10914 - 0 - 11	339 - 2 - 6	8340	
42.	1324	1906	16181 - 7 - 10	13259 - 11 - 8	2748 - 7 - 0	8663	
43.	1325	1907	12124 - 6 - 3	19706 - 11 - 0	6899 - 14 - 6	9060	
44.	1326	1908	15990 - 0 - 0	14242 - 8 - 6	3447 - 7 - 3	9410	
45.	1327	1909	32055 - 5 - 3	28326 - 12 - 3	14324 - 15 - 6	9674	
46.	1328	1910	55811 - 2 - 0	55221 - 9 - 4	9875 - 3 - 9	10312	
47.	1329	1911	35344 - 1 - 8	31711 - 10 - 7	10072 - 2 - 6	11251	
48.	1330	1911	38669 - 2 - 9	35889 - 7 - 6	12222 - 6 - 9	13938	
49.	1331	1912	40131 - 7 - 4	46875 - 13 - 7	22652 - 1 - 2	14924	
50.	1332	1913	53206 - 15 - 6	48865 - 1 - 4	19892 - 2 - 6	15708	

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
51.	1333	1914	45378 - 4 - 5	41939 - 9 - 9	11537 - 2 - 0	17686	
52.	1334	1915	48123 - 4 - 6	55742 - 5 - 0	13675 - 4 - 0	18286	
53.	1335	1916	89917 - 12 - 6	61662 - 0 - 3	14633 - 4 - 3	21155	
54.	1336	1917	63021 - 1 - 7	64627 - 4 - 7	18920 - 4 - 6	22055	
55.	1337	1918	63818 - 4 - 11	57584 - 15 - 11	11236 - 3 - 3	24653	
56.	1338	1919	54533 - 6 - 3	69658 - 7 - 9	14510 - 6 - 3	25369	
57.	1339	1920	62085 - 6 - 5	62011 - 13 - 4	11104 - 13 - 4	25609	
58.	1340	1921	82621 - 13 - 7	68333 - 1 - 10	6477 - 5 - 9	26232	
59.	1341	1922	59133 - 12 - 7	62399 - 13 - 6	9020 - 7 - 9	28856	
60.	1342	1923	94459 - 11 - 2	79121 - 5 - 4	14851 - 15 - 3	29981	
61.	1343	1924	73177 - 4 - 0	99176 - 9 - 9	35918 - 15 - 3	31186	
62.	1344	1925	82889 - 13 - 11	78771 - 3 - 2	16412 - 12 - 6	33914	
63.	1345	1926	52216 - 14 - 11	79367 - 8 - 5	12566 - 0 - 9	34760	
64.	1346	1927	57365 - 8 - 10	53964 - 13 - 10	4805 - 0 - 0	35538	
65.	1347	1928	58181 - 9 - 9	63176 - 4 - 9	4381 - 9 - 3	35722	
66.	1348	1929	50262 - 6 - 6	47884 - 8 - 6	4125 - 14 - 3	36336	
67.	1349	1930	54137 - 0 - 0	53430 - 0 - 0	3858 - 9 - 9	38065	
68.	1350	1931	44705 - 0 - 0	46296 - 0 - 0	4374 - 3 - 6	38733	

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
69.	1351	1932	44707 - 0 - 0	49377 - 0 - 0	4298 - 3 - 3	40076	
70.	1352	1933	54234 - 0 - 0	54016 - 0 - 0	4764 - 5 - 0	41294	
71.	1353	1934	51136 - 0 - 0	51703 - 0 - 0	3633 - 6 - 9	42699	
72.	1354	1935	64732 - 0 - 0	50901 - 0 - 0	3661 - 10 - 0	43402	
73.	1355	1936	58643 - 0 - 0	63627 - 0 - 0	7545 - 4 - 9	44528	
74.	1356	1937	76213 - 0 - 0	76448 - 0 - 0	14260 - 15 - 9	45381	
75.	1357	1938	77447 - 0 - 0	80679 - 0 - 0	17787 - 9 - 6	46740	
76.	1358	1939	82023 - 5 - 1	67035 - 1 - 10	5231 - 8 - 3	49080	
77.	1359	1940	86185 - 2 - 8	79899 - 0 - 5	8818 - 8 - 6	50745	
78.	1360	1941	120195 - 11 - 4	103545 - 2 - 3	23414 - 12 - 0	52597	
79.	1361	1942	120465 - 2 - 7	125221 - 15 - 9	33442 - 1 - 3	54200	
80.	1362	1943	175398 - 4 - 7	135703 - 6 - 8	13191 - 7 - 3	55270	
81.	1363	1943	276328 - 0 - 7	289075 - 15 - 10	15241 - 1 - 3	56840	
82.	1364	1944	302720 - 7 - 3	205573 - 14 - 10	21247 - 3 - 10	57647	
83.	1365	1945	269743 - 1 - 5	274322 - 6 - 1	20760 - 14 - 0	58446	
84.	1366	1946	262583 - 10 - 4	301712 - 1 - 7	19134 - 9 - 0	58790	
85.	1367	1947	271812 - 9 - 6	311874 - 11 - 9	28677 - 1 - 3	62280	

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
86.	1368	1948	247760 - 11 - 5	311054 - 1 - 6	29434 - 0 - 6	64309	
87.	1369	1949	262865 - 0 - 8	272333 - 1 - 6	11145 - 4 - 0	65810	
88.	1370	1950	307302 - 15 - 0	270645 - 5 - 9	14159 - 11 - 3	66810	
89.	1371	1951	281599 - 7 - 1	316696 - 12 - 0	31880 - 9 - 0	—	
90.	1372	1952	370535 - 15 - 3	415902 - 0 - 0	15014 - 9 - 3	68740	
91.	1373	1953	411379 - 5 - 4	424712 - 15 - 3	18067 - 14 - 9	69550	
92.	1374	1954	417117 - 8 - 5	435728 - 13 - 6	19906 - 11 - 3	71230	
93.	1375	1955	422244 - 9 - 11	492417 - 15 - 9	29914 - 3 - 3	71610	
94.	1376	1956	425312 - 11 - 1	461364 - 3 - 6	29438 - 8 - 6	72423	
95.	1377	1957	678669 - 4 - 6	596818 - 1 - 3	72694 - 15 - 9	73030	
96.	1378	1958	503876 - 8 - 9	583091 - 8 - 2	68541 - 0 - 9	76000	
97.	1379	1959	522335 - 5 - 11	523511 - 10 - 9	9894 - 0 - 0	79270	
98.	1380	1960	597125 - 15P	558871 - 60P	28418 - 15 - 3	80390	
99.	1381	1961	628470 - 22P	590881 - 94P	43981 - 0P	81664	
100.	1382	1962	687226 - 19P	645046 - 31P	50742 - 83P	82350	
101.	1383	1963	703695 - 94	722211 - 96	82390 - 19	84452	
102.	1384	1964	808680 - 65 -	780595 - 11 -	32112 - 39 -	85230	

Sr. No.	A. H.	A. D.	INCOME Rs. - As. - Ps.	EXPENDITURE Rs. - As. - Ps.	EXPENDITURE ON BUILDINGS	NO. OF BOOKS	REMARKS
103.	1385	1965	943364 - 54 -	869782 - 4 -	57802 - 33 -	86340	
104.	1386	1966	907021 - 33 -	915535 - 83 -	66041 - 36 -	88590	
105.	1387	1967	1027511 - 42 -	1033008 - 71 -	26683 - 00 -	89780	
106.	1388	1968	1020916 - 48 -	913590 - 13 -	45485 - 65 -	91100	
107.	1389	1969	1275773 - 30 -	1091525 - 68 -	57784 - 34 -	91783	
108.	1390	1970	1126476 - 88 -	1149287 - 39 -	73162 - 67 -	93840	
109.	1391	1971	1130586 - 88 -	1258336 - 24 -	161786 - 56 -	95890	
110.	1392	1972	1276896 - 79 -	1202324 - 79 -	11737 - 12 -	97710	
111.	1393	1973	1459188 - 77 -	1324278 - 66 -	48825 - 43 -	99810	
112.	1394	1974	1863727 - 32 -	1663521 - 5 -	55052 - 05 -	101270	
113.	1395	1975	2010437 - 55 -	2199422 - 15 -	113252 - 00 -	102590	
114.	1396	1976	1900351 - 13 -	2339013 - 23 -	326514 - 88 -	104370	

APPENDIX — II

EDUCATIONAL & ADMINISTRATIVE ABSTRACT

From A. H. 1283/A. D. 1866 to A. H. 1396/A. D. 1976

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCELLOR	PRINCIPAL	REMARKS
1:	1283	1866	6	1	78	"	"	"	"	
2.	1284	1867	6	1	100	3	"	"	"	
3.	1285	1868	6	1	114	3	"	"	"	
4.	1286	1869	9	1	92	"	"	"	"	
5.	1287	1870	9	1	87	6	"	"	"	
6.	1288	1871	9	2	106	-	-	-	-	
7.	1289	1872	5	2	145	1	"	"	"	
8	1290	1873	6	2	83	3	"	"	"	
9.	1291	1874	10	3	183	2	"	"	"	
10.	1292	1875	10	3	178	-	-	-	-	
11.	1293	1876	8	3	198	7	"	"	"	
12.	1294	1877	14	4	215	1	"	"	"	
13.	1295	1878	14	3	188	5	"	"	"	

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCELLOR	PRINCIPAL	REMARKS
14.	1296	1878	11	3	164	4	"	"	"	
15.	1297	1879	11	3	186	3	"	"	"	
16.	1298	1880	10	3	224	2	Maulana	"	"	
17.	1299	1881	10	4	187	12	Rasheed	"	"	
18.	1300	1882	10	4	170	9	Ahmed	"	"	
19.	1301	1883	10	4	152	11	Gangohi	"	"	
20.	1302	1884	11	7	159	2	"	"	Maulana	
21.	1303	1885	12	7	159	2	"	"	S. Ahmed	
22.	1304	1886	10	7	195	5	"	"	Dehlavi	
23.	1305	1887	14	7	215	5	"	"	"	
24.	1306	1888	11	7	190	6	"	Haji S.M.	"	
25.	1307	1889	10	7	178	4	"	Abid	"	
26.	1308	1890	9	8	272	26	"	"	Shaikh al	
27.	1309	1891	11	6	264	31	"	"	Hind	
28.	1310	1892	12	5	288	29	"	Haji Fazl	Maulana	
29.	1311	1893	13	7	298	21	"	Haq	Mahmud	
30.	1312	1894	13	7	293	32	"	M. Munir	Hasan	

Sr. No.	A. H.	A. D.	No. of TEACH-ING STAFF	No. of NON-TEACH-ING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCE-LLOR	PRINCIPAL	REMARKS
31.	1313	1895	12	8	224	32	,,	Nanautavi	,,	
32.	1314	1896	13	10	241	9	,,	Mau.	,,	
33.	1315	1897	11	7	239	20	,,	Hafiz M.	,,	
34.	1316	1898	12	5	262	18	,,	Ahmed	,,	
35.	1317	1899	12	5	244	17	,,	,,	,,	
36.	1318	1900	11	7	254	30	,,	,,	,,	
37.	1319	1901	12	7	151	26	,,	,,	,,	
38.	1320	1902	12	7	282	26	,,	,,	,,	
39.	1321	1903	13	7	310	36	,,	,,	,,	
40.	1322	1904	13	8	284	35	,,	,,	,,	
41.	1323	1905	12	8	325	30	,,	,,	,,	
42.	1324	1906	13	7	274	24	There was no	,,	,,	
43.	1325	1907	12	8	292	51	regular patron	,,	,,	
44.	1326	1908	12	8	294	35	after him.	,,	,,	
45.	1327	1909	17	8	361	28	However the	,,	,,	
46.	1328	1910	18	7	425	50	Shaikh al-Hind	,,	,,	
47	1329	1911	16	12	462	50	was	,,	,,	

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE CHANCELLOR	PRINCIPAL	REMARKS
48.	1330	1911	19	11	568	54	considered as	"	"	
49.	1311	1912	22	12	630	43	acting patron	"	"	
50.	1332	1913	22	17	586	55	and during	"	"	
51.	1333	1914	19	16	562	51	his political	"	"	
52.	1334	1915	21	24	597	50	detention	"	"	
53.	1335	1916	21	29	597	42	Maulana Abd	"	"	
54.	1336	1917	20	31	601	73	al-Raheem	"	"	
55.	1337	1918	23	29	621	70	Raipuri acted as such.	"	"	
56.	1338	1919	22	27	601	46		"	Mau. S.	
57.	1339	1920	25	25	556	64		"	Anwar	
58.	1340	1921	24	25	580	70	"	"	Shah	
59.	1341	1922	22	27	722	44	"	"	Kashmiri	
60.	1342	1923	23	29	795	72	"	"	"	
61.	1343	1924	24	29	830	78	"	"	"	
62.	1344	1925	27	33	580	96	"	"	"	

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCELLOR	PRINCIPAL	REMARKS
63.	1345	1926	27	31	599	104	"	"	Mau. S.	
64.	1346	1927	29	49	514	43	"	"	Husain	
65.	1347	1928	22	34	790	58	"	"	Ahmed	
66.	1348	1929	18	32	840	65	"	"	Madani	
67.	1349	1330	24	32	942	89	"	"	"	
68.	1350	1931	26	26	1002	91	"	"	"	
69.	1351	1932	23	28	1138	124	"	"	"	
70.	1352	1933	25	30	1142	153	"	"	"	
71.	1353	1934	27	35	1114	136	"	"	"	
72.	1354	1935	27	36	1196	189	"	"	"	
73.	1355	1936	25	39	1166	153	"	"	"	
74.	1356	1937	25	41	1389	178	"	"	"	
75.	1357	1938	29	44	1447	185	"	"	"	
76.	1358	1939	27	88	1416	180	"	"	"	
77.	1359	1940	28	111	502	144	"	"	"	
78.	1360	1941	33	84	1580	1901	"	"	"	

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCELLOR	PRINCIPAL	REMARKS
79.	1361	1942	33	76	1265	205	”	”	”	
80.	1362	1943	40	78	1164	194	”	”	”	
81.	1363	1943	37	89	1326	157	”	”	”	
82.	1364	1944	35	84	1569	156	”	”	”	
83.	1365	1945	36	98	1442	196	”	”	”	
84.	1366	1946	35	115	1134	208	”	”	”	
85.	1367	1947	36	111	1163	117	”	”	”	
86.	1368	1948	33	100	1103	164	”	”	”	
87.	1369	1949	35	92	1071	156	”	”	”	
88.	1370	1950	36	97	1206	191	”	”	”	
89.	1371	1951	34	117	1204	127	”	”	”	
90.	1372	1952	34	111	1252	141	”	”	”	
91.	1373	1953	41	113	1191	121	”	”	”	
92.	1374	1954	43	129	1362	150	”	”	”	
93.	1375	1955	43	139	1327	146	”	”	”	

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCELLOR	PRINCIPAL	REMARKS
94.	1376	1956	43	149	1309	1681	"	"	"	
95.	1377	1957	45	142	1309	185	"	"	"	
96.	1378	1958	44	151	1332	167	"	"	"	
97.	1379	1959	41	190	1480	169	"	"	"	
98.	1380	1960	41	195	1537	190	"	"	"	
99.	1381	1961	41	197	1524	222	"	"	"	
100.	1382	1962	41	200	1522	228	"	"	"	
101.	1383	1963	53	160	1569	158	"	"	"	
102	1384	1964	45	163	1577	226	"	"	"	
103.	1385	1965	45	166	1562	263	"	"	"	
104.	1386	1966	44	174	1648	304	"	"	"	
105.	1387	1967	47	168	1454	230	"	"	"	
106.	1388	1968	46	178	1552	291	"	"	"	
107.	1389	1969	45	173	1571	270	"	"	"	
108.	1390	1970	43	172	1480	292	"	"	"	

Sr. No.	A. H.	A. D.	No. of TEACHING STAFF	No. of NON-TEACHING STAFF	No. of Students	No. of Graduates	PATRON	VICE-CHANCELLOR	PRINCIPAL	REMARKS
109.	1391	1971	42	175	1458	302	"	"	"	
110.	1392	1972	55	159	1601	346	"	"	"	
111.	1393	1973	59	170	1548	253	"	"	"	
112.	1394	1974	59	166	1511	299	"	"	"	
113.	1395	1975	60	177	1612	339	"	"	"	
114.	1396	1976	60	193	1581	343	"	"	"	

A GLANCE AT THE EXPENSES

It is evident from the afore-mentioned tables that during a period of 114 years, from A. H. 1283 to A. H. 1396, the balance of the total expenses of the Dar al-Ulum, Deoband, is Rs. 28330821.62, and the total number of its graduates during this span of time is 11524. If these expenses are distributed over the said graduates, the expense per individual comes to Rs. 2458 and 42 paise. This is an expense for the 8-year course. It is necessary to point out here that in this number (11524)[1] are not included those students who gave up their education before the Daura-e Hadith or who could not pass its annual examination or those students who only learnt to read the Quran or memorised it or those who graduated only in modern Arabic literature or completed the course in the Persian Class, Cantillation Class, Class of Urdu Theology, Tibbia College, Chirography Class or the Craft Class etc. If all these students too are included whose number is more or less equal to the number of the graduates of the Dar al-Ulum and the Dar al-Ulum, at all events, has borne expenses, more or less, on their account also, then the average of the above-mentioned expenses per individual will not be more than a thousand or twelve hundred rupees. This amount includes the student's expenses for food, clothing, lodging, cash stipends and the general arrangements for the students' health, sanitation, lighting, etc. Besides this, the total expenditure for buildings (Rs. 240237), salaries of the teachers and other functionaries, collection of books and their binding, etc., as also other miscellaneous expenses are also included in the same total. Then the average expense is all the more lessened, which can be interpreted only, without the least exaggeration, as the selflessness (**lillahiyat**), sincerity of purpose and miracle of the pious founder of the Dar al-Ulum, Deoband.

This amount of expenses of the Dar al-Ulum, Deoband, is so small that it is difficult to believe without seeing. Such inexpensive and economical education is hard to find elsewhere except in the religious seminaries. This peculiarity of the religious seminaries is undoubtedly a great achievement. In this regard the way the Dar al-Ulum has made arrangements for the highest religious education with amazing frugality, fakir-like life and simple living is **sui generis**.

As such, once, John Palmer, the secretary of the governor of the

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1. The copy-writer wrote the number incorrectly in Vol. I. The correct number is the same as mentioned above.

United Provinces (present Uttar Pradesh), Sir John Strachey, having seen the higher education at the Dar al-Ulum, Deoband, had remarked that

"the work that is being done in big Colleges at the expense of thousands of rupees is being done here in a few rupees. There cannot be a better teaching institution than this for the Muslims...............rather, even if a non-Muslim takes education here, it will not be without benefit".[1].

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1. For details see vol. I pp. 135 to 139.

AN EXCERPT

MODERATION OF THE ULEMA OF DEOBAND

(Allamah Khalid Mahmud, M. A., Ex-Professor, Murray College, Sialkot (Pakistan), is a learned person with higher modern education. He has great proficiency in both Urdu and English lecturing and writing. For the purpose of preaching Islam he has been residing in England for a long time. The weighty and balanced impressions his lauded self has expressed regarding the ulema of Deoband are as follows) :—

In the understading and explaining of religion the ulema of Deoband are neither convinced of that method which may be altogether severed from the past because it is not a continuous relation — it is a new path; nor are they convinced of this extreme that under the force of custom and convention and conformance to the ancestors every heretic innovation may be introduced into Islam. Actions deviod of continuity and continuity that may not reach uniterruptedly up to the "best of decades" cannot be the actions of Islam. However, these gentlemen are fully convinced of and committed to that conformance that has continued in the name of Islamic Fiqh (jurisprudence) emanating from the headspring of the Quran and the Hadith. The holy Quran decries conformance to the ancestors simply for the reason that those ancestors might be devoid of the light of intelligence and guidance : "What! Even though their fathers were wholly unintelligent and had no guidance"? (II : 170). Conformance to the Imams of the past and the jurisprudents of Islam who were enlightened with the light of knowledge and guidance is not only not blamable but is also the real thing to be desired, and we have been taught that we pray to the Lord of Honour in each prayer to make us walk on the path of not only the prophets but also the truthful ones, the martyrs and the righteous because this alone is the straight path :—

> "Show us the straight path, the path of those whom Thou hast favoured". (I : 5 - 6).

Due to this moderate tack the ulema of Deoband remained safe from religious unrestrainedness and self-opinion and the darknesses of polytheism and innovation too could not draw them into their net. By their actions and thoughts the continuity of Islam was maintained as well as no discontinuous view and action could enter Islam in the name of religion. These respectable men went on kindling the lamps of Islam

by the continuity of knowledge and action, and, looking at the history of Deoband, we can assert that Islam is really a live religion which is continuous from their time upto the felicitous period of the noble Companions (may Allah be pleased with all of them!).

According to the ulema of Deoband, the class of eminent saints (**awlia**) and great sufis constitute or command the position of its animus for the ummah whose inner life which is the real life is connected with it. Hence the ulema of Deoband consider love and reverence for them necessary for the protection of faith (**iman**), but overestimating them due to this love and reverence they do not deify them. To revere them they consider legally necessary but they do not misconstrue it as worship so that they (the ulema) may make them or their graves the object of prostration and genuflexion or circumambulation and oblation or for making vows and sacrifice. The fact is that the same august ulema are the true successors of Sayyidena Hazrat Shaikh Abd al-Qadir Jilani, Hazrat Sayyid Ahmed Kalir Rifai, Hazrat Shaikh Ali Hujwiri, Hazrat Shaikh Mo'een al-Din Chishti, Hazrat Imam-e Rabbani Mujaddid Alf-e Sani and Hazrat al-Imam al-Muhaddith Shah Wali Allah Dehlavi, and, through their graces, are the persons who fill the colour of conformance to the Sunnah in their life-sketches. The spiritual grace of these gentlemen is not due to spiritual spells for captivating (people) but has been established through acts of Sunnah, and these gentleman maintian regular connection with Chishtia, Suhrawardia, Naqshbandia and Qadiria filiations. Rather, if it is seen justly, now this path of sagacity and self-purgation is populated by the people of this very tack. In both the affairs of knowledge and action these gentlemen maintain the authoritative (i. e., proceeding from the chain of competent authorities) aspect. In the prevention of innovations also these gentlemen remained in the forefront because no authoritative aspect of the innovative actions was extant anywhere; and this refutation too is not new, for Hazrat Imam-e Rabbani Shaikh Ahmed Sirhindi (Mujaddid Alf-e Sani) also used to refute innovations in the same style. Says he that

"it is indispensable to be on one's guard from the very name and action of innovation. Even the smell of spiritualism cannot reach the brain of its seeker if he does not abstain from even good innovations even as one abstains from the evil innovations. And this thing has today become very difficult: a whole world is sinking into the sea of innovation and people are taking rest in the darknesses of innovation. Who has had the courage to speak for the eradication of innovation and open his tongue for the revival of the Sunnah? At present many maulavis are giving currency to innovations and are busy in obliterating the sunnah practices;

considering the current innovations to be public usuage, they are issuing fetwas of their legitimacy (**jawaz**), rather of their approbation, and thus are showing the people the path of innovation."

Hazrat Mujaddid Alf-e Sani had wished for divine ulema as to where they were who would open their tongues for the revival of the Sunnah and speak against innovations.This wish of his has been fulfilled by the family of Hazrat Shah Wali Allah Muhaddith Dehlavi and the renaissance of its movement in the shape of the respectable elders of Deoband. "So, it is Allah's obligation"!

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APPENDIX III

BRIEF REPORT OF

CENTENARY CELEBRATION OF THE DAR AL-ULUM, DEOBAND

HELD ON 21, 22 and 23 MARCH, 1980.

This report has been prepared in Urdu by Muhammad Azhar Siddique by order of the vice-chancellor of the Dar al-Ulum, Deoband, Maulana Qari Muhammad Tayyib, and under the instruction of Maulana Muhammad Aslam Qasimi. Its manuscript was read out before Maulavi Abd Allah Javed, Maulavi Qari Abd Allah Saleem and Maulana Abd al-Ra'uf A'ali. The latter also helped the compiler with his valuable opinions and sincere co-operation, and Mufti Zafeer al-Din went through the copied pages and made useful suggestions. Maulana Abd al-Haq, personal assistant to the vice-chancellor, read and correctd the final copy and also gave several opinions. The compiler is thankful to all these gentlemen.

AN UNPARALIELED AND SOUL-NOURISHING GATHERING

Praise be to Allah that the Centenary Session of the Dar al-Ulum, Deoband, was held on 21st., 22nd. and 23rd. March, 1980, on the histori-cal, revolutionary and renowned land of Deoband at Qasimpur — "the town of knowledge and gnosis" — over a vast area of one million square metres, with great fervour, full splendour and on an exceptionally large scale. Lending a new brightness to the pages of history and blazoning a new path of action for men of religion and wisdom, it ended on the sunny afternoon of 23rd. March.

A very remarkable and important feature of this session was that from its proceedings, its resolutions, and its speeches and addresses a multitudinous gathering of nearly one and a half to two million souls took the lesson of humanism, morality, good behaviour and spiritualism and heard the message of national unity and international agreement and friendship which can save the world from a horrendous and ruinous war and can make it a haven of peace and prosperity.

This session has removed great misunderstandings and, levelling the path for the unity of the Islamic **millat** (community), has generated the spirit and ardour for the spread and propagation of the Din-e Muhammadiya. There is no doubt about it that, seeing the greatness, vast-ness and dignity of this session, as also the imperishable and unparalleled gusto, spirit, love and faith of the fifteen to twenty lakhs of participants

"moths around the prophetic candle"—visitors and leaders of foreign and Arab countries as well as our own national leaders were swayed with joy and could not help feeling within themselves a spirit, an ardour and an infinite zeal.

The sleepy habitation of Deoband—this habitat of cognition and awareness, the abode of knowledge and art, religious law and spiritualism, the home of revolution and liberty, and the haunt of faith and certitude—had become, on the one hand, neat and clean in its external features, and on the other, internally too, its atmosphere was surcharged with the light of Divine Unity and faith. The whole town was lost in a soul-satisfying atmosphere which can be called a clear and overt manifestation of the light of knowledge, consummation of sincerity and the special 'spiritual concentration' and invocations of perfect saints, great Shaikhs' and the august men of Deoband.

These were three wonderful days during which men of learning and accomplishments, saints possessing spiritual power and perfections, savants, political leaders, heads of educational and social institutions, journalists and spiritual directors of the path (**Masha'ikh-e Tariqat**) had come from far off places and had gathered at this centre of knowledge and learning. Divine mercy was descending on all the doors and walls and the atmosphere was showering light, as though every morning was ecstatic, every afternoon intoxicating, every evening perfume-scattering and every night sparkling and overflowing with divine splendours. The observers marked with great pleasure how every man participating in this historical and-epoch-making gathering, brimming with spiritual ecstasy and absorption, was putting up with every kind of inconvenience cheerfully and what captivating specimens of faith and love, fraternity and magnanimity were being witnessed. The throbbings of the hearts of lakhs of men were for the honour and greatness, success and exaltation of the Dar al-Ulum; rising above every kind of dissidence, every individual was most sincerely concerned with making the gathering a success. The fact is that on seeing the jubilant, soul-nourishing and faith.-augmenting spectacle of this centenary session, one inadvertently wished from the innermost recesses of one's heart to salute the auspicious souls of the elders of the Dar al-Ulum and to pay homage to their extraordinarily sincere national services. The heart cried out that if anyone wanted to see a live specimen of the spiritual powers of these humble elders of the Dar al-Ulum, one could see this session.

The people who are aware of those disheartening, dispiriting and

distressing circumstances that the organisers had to face cannot but remark that, passing through difficult, unfavourable and labyrinthine stages, the holding of this session on such a gigantic scale was not an ordinary thing. The knowledgeable know that during the span of ten months such disappointing stages and incidents had confronted every moment and at every step that even the most dogged men cried out :—

"These calamities at every step — in this vicinity of the Beloved's lane! Let one who holds life dear return just from here".

We should have no hesitation in admitting — and no sensible man can deny it — that the arrangements for the session proved inadequate, as in the case of a host who may have made arrangements for the arrival of ten men, in proportion to the capacity of his house, but unexpectedly there may arrive hundred men. One can imagine the condition of the host then. Every organiser and every worker is unassuming enough to admit that there was much looseness, many shortcomings and many lapses. Plainly and briefly speaking, there can be a debate on every aspect and angle of the arrangement and organisation of the session; one can indeed dissent and make it a topic for criticism. But it is as clear as two and two make four and it should be acknowledged that in respect of its effects and results this centennial session was unparalleled, worthy of taking pride on, and a momentous gathering of the 14th century hijri; a gathering conducive to spiritual elation and joy, a message for the propagation of the Islamic teachings; a lifelike portrait and a live proof of national unity, uncommon Islamic fraternity and love of lakhs of people for the Dar al-Ulum, Deoband.

Allah willing, the history of the millat will take pride upon the fact that some people, in the pitch darkness of ignorance and deviation, kindled the candle of faith and certitude at a time when the fourteenth century hijri was fading out and the Islamic millat was busy in welcoming the fifteenth century; that they took such an important and useful step which removed the remoteness of hearts and the distances between thought and mind, and broke up all those warps and woofs of misunderstanding that had been woven long back. The centennial session has no doubt put an end to all hopelessness that was dominating the milieu, has dispelled all the misconceptions that had been knowingly or unknowingly created against the Deoband group, and has enhanced those great objectives which convey the programme for the propagation of Islam to each and every corner of the world.

Hundreds of thousands of men of the day from different walks of life have witnessed clearly the honour, fame and popularity the Dar al-Ulum

enjoys, as also the uncommon and unrivalled gamut of its influence and the reverence and love the Muslims cherish for it throughout the world. The reportage regarding this session in distinguished newspapers, particularly of India, Pakistan and Arabia and of the whole world in general, the publication of innumerable articles regarding the Dar al-Ulum, the unusual interest of the world broadcasting stations in the faith-kindling proceedings of this session, the participation of select and distinguished delegations from Arab kings and presidents, the attendance of our prime-minister Mrs Indira Gandhi and the expression of her impressions, the speeches of other national leaders, the esteemed messages of Prince Fahd of Saudi Arabia, Amir of Kuwait, President of the Republic of India, President of Iraq, King of Jordan, King of Oman and many other leading personalities commanding world-renown and position, all these things demonstrate in no unambiguous terms that — praise be to Allah! — the 117-year old quiet, academic, and practical services of the Dar al-Ulum have influenced millions of men. It is a bounty for which howevermuch we thank the Lord of Honour, it would not be much.

The sixty crores of Indians can rightly take pride in the fact that the light of the radiant lamp kindled by the august men of Deoband has reached the whole world and the name of India has become famous throughout the world before which this session has made a great display of Indian democracy, secularism and tolerance. The fully valuable co-operation extended by the U. P. Government and the district authorities in connection with this session in the building of a guest house and other matters, and the way the Hindu brethren and the Muslims of Deoband received the hundreds of thousands of visitors so cheerfully and cordially, entertaining them and discharging the dues of hospitality so generously, constitute a golden chapter and a pleasurable caption for our history of democracy.

At all events, this historical session of the Dar al-Ulum, Deoband, has shown the world, burning and smouldering with political mischiefs and the fire of racial and interanational hatred and enmity, a way which can lead to the destination of peace and prosperity; it has also given a messge which, if given a corner in the heart and the mind, can help solve the knotty and complex problems of nations and countries.

It is required that the resolutions passed in this centennial session be conveyed to the entire world of Islam and those doors be tapped where the light of Islam has not reached so far.

QASIMPUR — THE VILLAGE OF KNOWLEDGE & GNOSIS

The utility of this centenary session of the Dar al-Ulum, Deoband, its far-reaching influences, its magnificent and important resolutions and the mention of its great and unrivalled individuality, having travelled through the millions of miles of this subcontinent and crossing the sky-kissing peaks of the Himalayas, have now reached many countries and different corners of the world. This gathering was held on a spacious area of one million sq. metres at the village named Qasimpur. The **pandal** for this session was larger than those of the largest conferences of the world. Its covered portion alone was 600,000 sq.ft., with an additional uncovered portion of equal area. A 10-foot high dias of 150 X 150 feet had been erected to accommodate as many as 400 distinguished guests on high-class sofa sets and chairs. Rows of chairs were also arranged on the ground on both sides of the dias, including 150 chairs for journalists.

A GREAT INTERNATIONAL & MATCHLESS STAGE

In connection with this stage it will not be out of place to mention here that it was being graced on this occasion by high-ranking religious divines, great Sufi Shaikhs, prominent muftis, political leaders, scholars, savants and social workers from all over the world and the different states of India, as also by representative delegations, ministers and ambassadors from different Muslim countries. So many high-ranking representatives from Arab and Islamic countries, it has been remarked, have not been seen on any other stage so far. It was a very precious, effective and fascinating specimen of international unanimity, harmony, love, concord and unity. The members of the special delegation nominated and sent by **Jalalat al-Mulk** Shah Khalid — the Guardian of the Two Holy Sanctuaries — and his representative, Dr. Shaikh Abd Allah Abd al-Mohsin Turki; the prime minister of India Mrs Indira Gandhi; the president of Pakistan General Muhammad Zia al-Haq's special representative Justice Afzal Chima, the chairman of the Nazaryati Council of Pakistan, and the president's special counsellor Hakim Muhammad Sa'eed Dehlavi; King of Jordan Shah Husain's and President of Iraq's representatives; delegation of the Rabeta-e A'lam-e Islami; leader of Pakistan's National Unity Movement, Maulana Mufti Mahmud, Shaikh al-Hadith Maulana Ghulam Allah and Maulana Abd al-Haq (Akoda Khatak) of Pakistan; representatives from Qatar, Oman and Palestine; vice-chancellors of Riyadh and Madina Universities; the Minister of Awqaf of Egypt Shaikh Abd al-Munim al-Namar; the Minister of Awqaf of Kuwait Shaikh Yusuf al-Hajji, director of Islamic Affairs, Kuwait; Sayyid Muhammad Ihtesham Kazimi from the United States of America,

Muhammad Abd al-Raheem from West Germany; delegates of the Islamic institutions of England, Russia, Iran, Kenya, Sri Lanka, Libya, etc., representatives from Reunion and France; Home Minister of India Mr Zail Singh, Minister of Housing Mr P. C. Sethi, and the well-known sympathiser of the Muslims Mr Bahuguna; were all gracing this occasion. The presence of these celebrities had created an atmosphere of international understanding and friendship.

Then there were Muslim luminaries like Hakim al-Islam Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, Deoband; the Thinker of Islam Maulana Sayyid Abul Hasan Ali Nadvi, vice-chancellor, Nadvat al-Ulama, Lucknow; Maulana In'am al-Hasan, Amir-e Jama'at-e Tabligh; and Maulana Muhammad Masih Allah Khan, patron of Madrasa-e Jalalabad; their presence was radiating light and fragrance to this gathering. Responsible officials of the All India Muslim Majlis-e Mushawarat and All India Muslim Personal Law Board; the chief of Imarat-e Shariat-e Bihar; Pir Zamin Nizami and Khwaja Hasan Sani Nizami; and representatives of Jama'at-e Ahl-e Hadith, Dr Abd al-Hafeez and Mukhtar Ahmed, were also present. The leader of Jama'at-e Islami-e Hind and president of the Jami'at al-Ulama-e Hind and their colleagues, high ambassadorial representatives and journalists were also gracing the occasion, and thus one could feel a peculiar colour and harmony, glory, comprehensiveness, dignity and variegation. It was virtually an omnium gatherum, composed of men from all walks of life. Almost all the members of the Majlis-e Shura of the Dar al-Ulum (that comprises of eminent Masha'ikh, high-ranking ulema and distinguished administrators) were also present.

On 21st March, when, after the Friday prayer, at about 2-30 p.m., the proceedings of this momentous session began in an atmosphere of auspicious moments surcharged with light and divine mercies, it looked as if it was a billowy ocean of humans as far as the eye could see. The aforesaid area was plainly inadequate for such a huge gathering, though some inexperienced men had opined earlier that this ground was many times more capacious than the requirements of the centenary celebrations.

On this vast area of one million metres had been raised 40 camps each one of which could accommodate thousands of men. Ordinarily there was one big camp for the inhabitants of each Indian state but as per need several more camps had been allotted to the people of certain big states.

Some camps were reserved for foreign visitors. There were more than 150 hotels and tea-stalls. Shops of hundreds of wares, tents of various

government departments, centres of the Health Department, camps of political and religious parties, and nearly 183 book-stalls selling countless religious and academic books had turned this plain into a veritable "city of knowledge". Such a huge gathering that comprised of lakhs of men of heart, sincerity and faith, radiated peace, refreshed faith, expanded soul and illuminated certitude; the lamps of hope dispelled the darkness of despair, and everywhere firmness of ambition, strength of intention, and ardour and aspiration for struggle and action were perceptible.

CAMP FOR THE GRADUATES, CELEBRITIES & DELEGATES

Several camps had been erected on a big plain, adjacent to Shah Vilayat's tomb, near the south gate of the Dar al-Ulum, for the graduates, celebrities and delegates, with reasonably good arrangement in each camp for their stay, board and breakfast, prayer and other needs. In this camp there was also a big dining-hall where two thousand men could dine at a time. For three days, Allah be praised, people were busy non-stop round the clock in serving the guests in this camp. Seeing their assiduousness and engrossment in work, one liked to bless them all for their welfare in both the worlds.

Besides this camp, other buildings of the Dar al-Ulum too had been reserved for the celebrities and special graduates and delegates from India, Pakistan, Bangla Desh, England, America, Russia, North and South Africa, West Germany, Nepal, Iran and other countries; and they were all packed to capacity. The large boarding houses of the Dar al-Ulum and all its other buildings had virtually turned into a magnificent and great guest house. The guests were also staying in the Islamic School and the Inter College.

RESIDENCE OF DISTINGUISHED ARAB AND FOREIGN GUESTS

The Afriqi Building in the Jamia-e Tibbia and some other buildings were made more comfortable and provided with all necessaries and decorations for distinguished Arab guests, including the special representatives of **Jalalat al-Mulk** Shah Khalid of Saudi Arabia and His Majesty King Husain of Jordan, and ministers, scholars and savants of other Arab countries. The vast and magnificent Guest House of the Dar al-Ulum and all the good-looking, modern style flats in the Teachers' Apartments, the Dak Bungalow of the Public Works Department and the Government Guest House erected by the government in a lovely style, were all occupied by these celebrities.

DELEGATES FROM ASIA, AFRICA, EUROPE & AMERICA

A very pleasing and noteworthy peculiarity of this historical gathering of the fourteenth century hijri is that, besides India, Pakistan and Bangla Desh, as many as 18,000 delegates (a number which is indubitably larger than the number of delegates attending any big conference anywhere in the world) had come from various parts of Asia, Africa, Europe and America; and, moreover, these delegations included very high-ranking traditionists, orators, professional commentators of the Quran, political leaders, distinguished ulema, righteous men, Masha'ikh of the Path, spiritual personalities, intellectuals, educationists and men commanding international fame and position, from every region and country.

THE HOSPITALITY OF THE CITIZENS OF DEOBAND

On this historical and memorable occasion the inhabitants of Deoband, irrespective of their creed and religion, made a dignified display of their traditional hospitality and open-heartedness as well as their deep attachment to and faith in their old institution — the Dar al-Ulum. Most heartily and sincerely they all welcomed these guests. Arrangements had been made in a very neat, dignified and civilised manner in several localities of the town for the lodging and boarding of thousands of guests and the dues of hospitality were discharged with utmost sincerity, civility and respectfulness.

. Announcement was being made on loud-speaker, inviting the guests for breakfast and meals. There was not a single Hindu or Muslim family wherewith guests of the session were not staying. The Hindu brethren had made preparations for this celebration even as they make on occasions of betrothal and marriage. There was no locality and no lane of Deoband where the guests of the Dar al-Ulum were not to be seen; every primary school, high school, college and all the organisational centres were occupied in hosting the guests.

SPECIAL CONCENTRATIVE ATTENTION OF EMINENT SAINTS

On this occasion of the first magnitude, Hakim al-Islam Maulana Qari Muhammad Tayyib had wisely invited some saintly figures of the Deoband group, like Maulana Aal-e Hasan (may his shadow never grow less!), Masih al-Ummat Maulana Masih Allah Khan, Maulana Abrar al-Haq and Maulana Siddiq Ahmed, to reach Deoband earlier than others to engage themselves in invoking and spiritual concentration for the success

of this celebration. They all complied and remained busy along with several other pious men in special invocations and attention towards Allah. It was indeed a very delicate situation, for the multitudinous gathering had far exceeded — ten times more — our expectations and hugely disproportionate to the external arrangements, but due to the invocations and spiritual concentration of the deceased elders and these saintly gentlemen one felt immense confidence and composure of mind. Surely it was due to the same special attentions and invocations that such divine favour and peace and well-being were being experienced in such a huge gathering. Thus this session refreshed the memory of the auspicious pattern of the elders of the Dar al-Ulum like Hazrat Shaikh al-Hind and Hazrat Raipuri on the occassion of the session of A. H. 1328.

GENERAL SESSION

FIRST SITTING AT 2-00 P.M., AFTER THE FRIDAY PRAYER, MARCH 21, 1980

(A running commentary on this first session was broadcast from All India Radio, New Delhi).

Shaikh Abd Allah Abd al-Mohsin Turki, special representative and leader of the delegation of His Majesty King Khalid ibn Abd al-Aziz, the Guardian of the Two Holy Cities, and chancellor of Imam Muhammad bin Saud University, was presiding over this inaugural session. Shaikh Yusuf Jasam al-Hajji, Minister of Awqaf, Kuwait, inaugurated it. According to a guarded calculation the audience consisted of fifteen to twenty lakhs of people, and the precious sentiments of homage, dignity and reverence with which they were attending it, were impressing the government officers, honourable ministers, foreign ambassadors and the distinguished intellectuals.

There were six delegations from Saudi Arabia alone. One of these nominated by His Majesty King Khalid was representing the Saudi Arabia Government, and the remaining five consisted of eminent personalities of important international institutions and universities. Prince Fahd, heirapparent of Saudi Arabia, had also sent a very pithy, dignified and effective message. Similarly, there were delegations from the King of Jordan, Sultan of Oman, President Sadat of Egypt (under the leadership of the Minister of Awqaf Shaikh Abd al-Munim al-Namar), Iraq, Kuwait, Libya, Sri Lanka and Nepal; a delegation from the Islamic organisations of the U. K., and Sayyid Ihtesham Kazimi from the United States of America.

The first sitting of this general session began with the rapturous recitation of the Holy Quran by the most famous orthoepist (qari) of the contemporary world of Islam, Shaikh Abd al-Basit Abd al-Samad, who was a member of the Egyptian delegation. The reciting of the Quran conjured a state of elation and exhilaration over the whole audience, rather over the whole atmosphere.

Honourable Shaikh Yusuf Jasam al-Hajji, Minister of Awqaf, Kuwait, in his inaugural speech, expressed joy at the holding of this magnificent session and congratulated all the authorities of the Dar al-Ulum. He also expreseed the hope that this centenary session would prepare an atmosphere of mutual accord and unity and singleness of purpose for all the Muslims of the world, that it would become a means of spreading the message of Islam and its sacred teachings, and that a universal programme for publicising Islam everywhere in the world would be chalked out in this session. In a vigorous manner he paid a tribute of praise for the grand services of the Dar al-Ulum, Deoband.

Then the **tarana** (song) of the Dara al-Ulum was sung; it was very effective and delightful.

Thereafter the vice-chancellor of the Dar al-Ulum, Maulana Qari Muhammad Tayyib, presented the welcome-address in which he narrated, in chaste and clear language, the history of Deoband and the 117 - year old services of the Dar al-Ulum, and accorded a warm welcome to all the participants, delegates, visitors and graduates who had come from various parts of Asia, Africa, Europe and America. There was also mention of the multi-faceted progress of the Dar al-Ulum and its academic, research and progressive plans for the future.

In this address he also pointed out that the services of the Dar al-Ulum, Deoband, are not confined to any particular circle and group but this institution has discharged its duty of religious guidance on every occasion and at very critical turn, and has tried its best to bring into vogue the right tack and the pure religion. This scholarly and comprehensive address also included topics like the background of the foundation of the Dar al-Ulum, the universal movement for the revival of religion, the jihad of Shamli and the movement for independence of the country, service to knowledge and the propagation of Islam through books and articles, and sermonising and preaching.

After this address, Dr. Abd Allah Abd al-Mohsin, the president of this session, read out the message which Prince Fahd had sent through him

for this occasion. But before this he started his presidential speech which was virtually an auspicious and sacred message of the holy land to the elders of the Dar al-Ulum and the Muslims of India. He said : "I present His Majesty King Khalid bin Abd al-Aziz's sincere compliments to you The great services this institution has rendered to Islam are acknowledged by the Muslims of the whole world. I, on behalf of His Majesty the King and the Saudi people, offer you hearty congratulations on this auspicious and momentous occasion. The relation and love which the common people and the king of Saudi Arabia cherish for you is no secret to you.

"The Saudi Government appreciates every service that may be connected with the diffusion and currency of Islam and it considers it a sacred duty to co-operate with every work concerned with the service of knowledge and religion; and all these efforts it is making are meant to win the divine pleasure". Regarding the Dar al-Ulum and its elders, he said : "In the past you have rendered very valuable service to the cause of Islam, knowledge and the Religious Law (Shari'at) which is very appreciable and worthy of praise, and we consider you the crusaders and intrepid soldiers of Islam".

Continuing, he said : "My brethren-in-Islam! The thing most necessary is that we translate the religion of Islam into practice in our lives with consummate insight and live united in every way. This huge gathering is a proof that there is mutual love and unity among you and all are deeply attached to the Dar al-Ulum, Deoband, and to Islam. The Saudi Government and the people most sincerely believe that all the Muslims of the world — howevermuch different they may be in race and colour — are one on the basis of the unity of the Kalima". Dr Turki, on behalf of King Khalid and the Saudi Government, also congratulated the responsible authorities of the Dar al-Ulum and said : "I also offer good wishes to the Government of India, the Indian public and the prime-minister Mrs Indira Gandhi and thank you all. May Allah bless you all with welfare and protect you"!

Then he read out Prince Fahd's message in which the Prince had expressed his heartfelt joy on the occasion of the centenary celebrations and had said : "The Muslims of the whole world should remain united and co-operate with each other. We very much appreciate the Government of India and the prime-minister Mrs Indira Gandhi and thank them heartily that they co-operated with this magnificent international institution — the Dar al-Ulum, Deoband — of Islamic sciences and knowledge in holding these centennial celebrations".

He also expressed the wish to improve the relations between Saudi Arabia and India still further. On this occasion, amid loud slogans of applause the president of the session announced that Prince Fahd had sent for the present a personal gift of rupees ten lakhs to the Dar al-Ulum, Deoband.

MRS INDIRA GANDHI'S SPEECH

"The Dar al-Ulum has created the sentiment and consciousness for liberty in the country".

In this first session of the centenary celebrations, Mrs Indira Gandhi, the prime-minister of India, also addressed the huge audience, in chaste and pure Urdu. Speaking in vigorous terms about the Islamic, cultural and national services of the Dar al-Ulum, Deoband, she paid a glowing tribute to it and said :—

"Such a great work has been done in this small village, such a big gathering in which scholars, divines, men of accomplishments and intellectuals from all over the Islamic world are participating is indeed a great thing. It shows what the honour of the Dar al-Ulum is and how lofty its position is in the world of Islam. I have heard very good arrangements have been made here; this is no ordinary thing."

She further said.: 'Though the movement for the independence of India which the elders of the Dar al-Ulum, Deoband, had started was not considered successful externally and for the time being, but the sentiment and aspiration for achieving independence did emerge from it in the hearts of the people and India won freedom due to the same endeavours. Islam and the Muslims have contributed much to this country, have enriched its culture and have made a deep impression upon life here".

She reassured in her speech that the minorities here will enjoy every kind of facility and rights of equality. At the end she congratulated all the ulema, respectable guests and the participants and said : "I pray that this session may be fully successful and the Dar al-Ulum may continue to serve Islam, religious knowledge and humanity magnificently — because there is no service greater than the service to the creatures of God".

MESSAGE FROM RABETA-E A'LAM-E ISLAMI

Read by Shaikh Ali Muhammad Mukhtar

Mentioning the Islamic services of the Dar al-Ulum, Deoband,

in solemn words, the head of this international institution of Mecca says in the message that

"this Islamic university, the Dar al-Ulum, Deoband, is a Islamic centre and a haven of knowledge and gnosis. It has so far produced many high-ranking ulema, several leaders of Islam and a number of outstanding and prominent personalities who went to every nook and corner of the world to spread the teachings, and convey the message, of Islam, and establishing institutions for the teaching of the Quran and Hadith, they illuminated the hearts of the people of the whole world with this precious bounty and trust (**amanat**) of Islam. These eminent scholars have made huge sacrifices as a result of which the Muslims have benefitted from the Islamic teachings and Islamic thoughts. We express our heartfelt joy at these stupendous services of yours".

MESSAGE FROM KING HUSAIN OF JORDAN

Shah Husain's message too was very important. Extolling the services of the Dar al-Ulum in emphatic terms, he said in his message :—

'On my own behalf as well as on behalf of the people of Jordan I offer sincere greetings and good wishes to you all. I am also sending salutation to you all on behalf of that holy land of Palestine where there is the place of Ascent (**Mi'raj** and **Asra**) and also that Holy Sanctuary (**Bayt al-Muqaddas**) and the First Qiblah which is a very valuable source of the Islamic teachings".

King Husain further said : "The elders of the Dar al-Ulum, Deoband, have lighted the torches of knowledge and gnosis and have rendered very valuable services to Islam and the Shari'ah".

GENERAL SESSION

SECOND SITTING

FRIDAY, MARCH 21, 1980 — 9-00 P.M. TO 1-00 A.M.

The second sitting of the Centenary Session began after the Isha prayer. Due to electric bulbs and tube lights the whole area of one million sq. metres on which spread rows and rows of camps, hotels, shops and book-stalls was ashine and the stage of the session too, due to the presence of distinguished and venerable august men and their luminous personalities,

was aglitter. It was a very soul-nourishing and ecstatic spectacle so that one could feel one's heart and mind and the recesses of the soul glowing and sparkling with light; it looked as if every corner of this village of knowledge and spiritualism (Qasimpur) was radiant.

The programme started, in this delightful and impressive atmosphere, after the recitation of the Quran. The able Minister of Awqaf of the government of Kuwait, Honourable Yusuf Jasam al-Hajji, presided and Shaikh Yusuf al-Qarzavi acted as vice-president.

The head of the Islamic Affairs of Kuwait, Shaikh Abd Allah al-A'qeel, Shaikh Ali Muhammad Mukhtar of the Rabeta-e A'lam-e Islami of Saudi Arabia, and a famous divine of the holy Madina, Shaikh Muhammad Hafiz al-Qazi, who holds the elders of the Dar al-Ulum in high esteem and acknowledges their erudition and versatility, addressed the audience.

All these speakers, in their own individual styles, emphasised the excellence of conforming to the Holy Quran and the Sunnah, and threw ample light on the usefulness of the veracity of Islam and mutual accord and unity. They also paid a glowing tribute to the Dar al-Ulum, Deoband, for its historical, national, academical, religious and social services, and expressed their heartfelt delight at the matchless gathering of this magnificent session.

The Minister of Awqaf of Egypt, Dr Abd al-Mun'im al-Namar, read out the message sent by President Anwar al-Sadat of Egypt. In this message President Sadat too paid glowing tributes to the Dar al-Ulum for its glory and glorious services.

MESSAGE FROM THE AMIR OF KUWAIT

The president of this second sitting, Honourable Shaikh Yusuf Jasam al-Hajji, read out the message of His Excellency the Amir of Kuwait. The message said :—

"I, on behalf of myself, the Govt. of Kuwait and the people of Kuwait, offer hearty congratulations on the occasion of this auspicious and momentous Islamic gathering and pray for the welfare and success of all of you. I and the whole world of Islam admit the fact that the Dar al-Ulum has to its credit the extremely glorious achievement of providing remarkable education and training to youths and divines and of preserving the Islamic treasures and propagating and publishing Islamic thoughts and

sciences. On account of the services the Dar al-Ulum, Deoband, has rendered in correcting the beliefs and cleansing the millat of un-Islamic thoughts, I can assert that the Dar al-Ulum, Deoband, is a pharos and a headspring from which all people quench their thirst.

"The next century will be a century of challenge for us and it will be the duty of the institutions like the Dar al-Ulum that they adopt such a method and system of educating and training the youths that they may be able to face every challenge and keep the flag of Islam aloft.

"The most important thing is profound and strong faith (**iman**) and knowledge and faith are two such weapons of ours with which we can face every challenge of the coming century and fulfil all the demands of the present era".

GENERAL SESSION

THIRD SITTING

SATURDAY, MARCH 22, 1980 — 9-00 A.M. TO 1-30 P.M.

The president of this session, Dr Shaikh Abd Allah al-Za'id, vice-chancellor, Madina University, came somewhat late and so, until his arrival, the session was presided over by Hazrat Maulana Sayyid Abul Hasan Ali Nadvi.

The proceedings of the session as usual began after the reciting of the Quran. The whole **pandal** and all the camps and the ground around it were full of audience.

In this sitting Hazrat Hakim al-Islam Maulana Qari Muhammad Tayyib (may his shadow never grow less!), vice-chancellor of the Dar al-Ulum, Deoband, read out the message of Honourable Mr Sanjiva Reddi, president of the Republic of India; and Maulana Mufti Mahmud, leader of the Mutahadda Muhaz-e Pakistan, delivered a powerful speech in which, adjudging the Dar al-Ulum, Deoband, to be the greatest centre of religion, knowledge and Shari'ah, he paid glowing tributes to its magnificent services and said that the Dar al-Ulum is in fact "the Mother of Madrasahs" (**Umm al-Madaris**).

A significant message from General Muhammad Zia al-Haq, president of Pakistan, was also read out by his special representative. It said :—

"I am feeling glad in sending this message of congratulations and good wishes to the head of the Dar al-Ulum and his confreres on this happy occasion of the centenary celebrations of the Jamia-e Islamia Dar al-Ulum, Deoband. No doubt the Dar al-Ulum, Deoband, is a great Islamic university of the subcontinent — India and Pakistan. While the elders of Deoband, through selfless and sincere service of Islam, did remarkable work in preserving the Islamic heritage and in reviving the glory of Islam, the Dar al-Ulum, Deoband, carried forward the ceaseless Jihad against those un-Islamic beliefs which had begun to hinder the pure and truthful teachings of Islam; and the list of services rendered by Deoband in other walks of life is also quite long".

In connection with the "turban of proficiency," Hazrat Hakim al-Islam delivered a comprehensive speech in which he threw light on the historical and religious importance of this ceremony of conferment. At the end he said that Maulana Sayyid Minnat Allah Rahmani, member of the Majlis-e Shura, would announce the procedure of this ceremony. The latter, accordingly, announced that turbans would be wrapped around the heads of certain particular august men only at that time as time was short, and the order made in connection with this conferment could not be maintained due to heavy rush and hence turbans would be conferred on the remaining gentlemen on the following day. Meanwhile the vice-chancellor, Maulana Qari Tayyib made the happy announcement that Hazrat Shaikh al-Hadith (Maulana Muhammad Zakariya) — may his blessings be perpetual! — had sent four turbans from the Propet's (Allah's peace and blessings be upon him!) City (the illuminated Madina) which, according to the Shaikh's wish and instruction, would be conferred on Maulana Sa'eed Ahmed Gangohi (alias Bhaiji), Maulana Sayyid As'ad Madani, Maulana Muhammad Salim Qasimi and himself. Accordingly, these turbans were wrapped around the heads of these four divines in the same order. Hazrat Hakim al-Islam tied a turban around the head of Hazrat Maulana Masih Allah Khan, patron of Madrasa-e Jalalabad and khalifa of Hazrat Thanvi. Turbans were conferred on Hazrat Maulana Sayyid Fakhr al-Hasan, former principal of Dar al-Ulum, Deoband, and Hazrat Maulana Abd al-Haq Haqqani (Akoda Khatak, Pakistan) also.

Hazrat Maulana Sayyid Abul Hasan Ali Nadvi delivered a grand speech on the Deoband tack and the preservation of the Muslims' communal identity. He gave such a comprehensive and fascinating definition of Deobandism that the audience were enraptured. At the wish of certain august men Maulana Nadvi also spoke in Arabic. (This Arabic speech has been separately published in Urdu).

In this session several Arab delegates also spoke. The Chief Justice of Al-Sharaqa (U.A.E.), Shaikh Muhammad bin Ibrahim al-Sa'ud, paid glowing tributes to the Dar al-Ulum for its glorious services. Similarly, the representative of the Dar al-Ifta, Riaydh, Saudi Arabia, also expressed his joy, in effective terms, over the services of the Dar al-Ulum, offered congratulations for this magnificent session, and spoke on the importance of preaching religion and the propagation of Islam.

MESSAGE FROM THE MADINA UNIVERSITY TO DAR AL-ULUM, DEOBAND

At the end, Maulana Badr al-Hasan respectfully requested the president of this session, Shaikh Abd Allah al-Za'id, vice-chancellor, Madina University, to speak on this occasion. Introducing him to the audience, Maulana Badr al-Hasan said that the Shaikh commands an extraordinary academic position and a very influential, dignified and dynamic personality.

In his presidential address the Honourable Shaikh said :—

"On account of the momentous educational services of the Dar al-Ulum, Deoband, and its domain of influence, I think that such institutuions should be amply aided. May the Lord of Honour bestow upon us the grace to fulfil such responsibilities.

"These institutions (Dar al-Ulum, Deoband, and Jam'e-e Islami, Madina) are in fact strong fortresses of religion. To co-operate in their educational and publishing programmes and works is to co-operate in fact with the propagation of Islam. In the Madina University, we are surveying the educational projects, programmes for progress, means and great needs of the Dar al-Ulum, Deoband; over and above this, we are also considering addition and enhancement in the educational stipends to the students of the Dar al-Ulum"

Continuing, he said: "We very sincerely appeal to all our Muslim brethren to remain united and well-organised so as to be able to put a bold front against the forces of falsehood."

He thanked the Indian Government for its extending co-operation and facilities to the Indian Muslims for their religious gathering. He said: "The Muslims of the whole world and particularly the Muslims of Saudi Arabia are pleased with every thing that may be for the good

and benefit of the Indian Muslims and we are pained at every thing that may cause them any trouble. Whatever service the government here renders to the Indian Muslims the Muslims of Saudi Arabia and their government consider it a service to themselves.

'We again thank the government of India and wish that it try to create here such conditions that the Muslims may live here satisfied and may advance for the progress of India." He gave an assurance that efforts would be continued to make the relations and connections between Dar al-Ulum, Deoband, and the Jamia-e Islamia, Madina (Madina University) more and more compact and stable. "We all", he said, "are grateful to the authorities of the Dar al-Ulum that they made arrangements on such a gigantic and grand scale for this international and religious gathering".

Maulana Badr al-Hasan translated the president's impressive speech (into Urdu) and thanked him on behalf of the authorities of the Dar al-Ulum that he condescended to come and afforded an opportunity and such facilities to the students of the Dar al-Ulum also who are reading in the Madina University that they could easily come to attend this session.

GENERAL SESSION

FOURTH SITTING

SATURDAY, MARCH 22, 1980—AFTER THE ZUHR PRAYER AT 3-00 P. M.

In this sitting Qari Abd al-Basit recited the Quran for one and a half hours, and in a very rapturous and ecstatic mood and style by which the audience were very much delighted.

Hakim al-Islam Maulana Qari Muhammad Tayyib informed the audience that letters had been sent to many heads of states for messages and they were good enough to send the same. Then he read out some of these messages. Some Arab ulema and dignitaries also addressed the audience. Mr Gopal Singh also delivered a speech. The renowned national leader Mrs Mohsina Qidwai, M. P., the late Mr Aziz Imam, M. P., Mr Yunus Saleem, M. P., Dr Farouq Abd Allah (special representative of the chief-minister of the state of Jammu & Kashmir), Maulana Muhammad Farouq Mir Wa'iz of Kashmir, Mr Mubarak Shah, M. P., Mr Rasheed Mas'ud, M. P., Mr Raj Narain, Mr Ghulam Muhammad Kuchak, M. P., Muhammad Shaf'ee Quraishi, etc. also participated.

Paying a glowing tribute to the 117-year old national and academical services of the Dar al-Ulum, the Home Minister of India, Giani Zail Singh said that

"the Dar al-Ulum, Deoband, is the greatest educational, cultural and national centre of the Muslims in and outside India the services of which are undeniable. The Government of India appreciates these services and considers this unmatched gathering a source of pride for itself."

The opposition leader, Mr Raj Narain also spoke and paying tribute to the services of the Dar al-Ulum, Deoband, profusely, said: "The Dar al-Ulum, Deoband, is a bright chapter in the valuable teachings of Islam and the teachings of Islam are the teachings of peace, love and humanism." On the one hand he sincerely counselled the Muslims to follow, with heart and soul and complete sincerity, the true teachings of their faith and religion, and, on the other, advised the compatriotic brethren that it is their duty to consider it an obligation to protect their Muslim brethren in every possible way.

GENERAL SESSION

FIFTH SITTING

SATURADAY, MARCH 22, 1980 — 9-00 P. M TO 12-30 A. M.

This sitting was presided over by Maulana Ghulam Allah. After the recitation of the Holy Quran, Maulana Muhammad Farouq Mir Wa'iz of Kashmir, speaking fervently, said that the Dar al-Ulum is a lighthouse and it is impossible to deny its services.

Simultaneously the turbans of proficiency were also being distributed. Some Arab gentlemen also delivered speeches. Besides these, some messages were also read out. Some gentlemen, impressed by the success of the centenary session, huge gathering and the elders of the Dar al-Ulum, read poems.

The speeches of the Chief Mufti of the Oman Government, the leader of the Iraqi delegation Honourable Shaikh Abd al-Aziz al-Falah and Shaikh Yusuf al-Sarkhavi were specially remarkable.

The stage was being graced by the presence of Hakim al-Islam Maulana Qari Muhammad Tayyib and other elders of the Dar al-Ulum, national and foreign teachers and dignitaries.

GENERAL SESSION

CONCLUDING SITTING

SUNDAY, MARCH 23, 1980 — 8-30 A. M. TO 1-30 P. M.

The proceedings started with the recitation of the Holy Quran. This time also, a number of gentlemen, impressed by the grand success of the centenary session and the historical services of the Dar al-Ulum, read poems. The Hakim al-Islam addressed the participants of this historical and epoch-making session in an effective and philosophic manner. Maulana Sayyid As'ad Madani and the Muhtamim of the Madrasah of Sahiwal (Pakistan) also spoke.

A delegate from Russia read out a statement. Mr Jagjivan Ram, the Ex-Deputy Prime-Minister of India, also delivered a speech. And those important and historical resolutions which are the very soul of this whole programme of the session were also read out.

In these resolutions there is realistic acknowledgement of the 117-year old glorious human, academic, communal, missionary, national and reformative achievements and services of the Dar al-Ulum as well as abundant tribute to its academic, practical, reformative, educational, authorial services and undeniable exploits in the fields of sermonising, inculcation, preaching and guidance. There is also mention of firm and feasible plans for guidance to the world Islamic community (**Millat**), propagation of Islam, codification of the Islamic jurisprudence (Fiqh), disquisition and research on different academic topics, preparation of literature in harmony with the **zeitgeist**, arrangements for the training of Arabic teachers, organisation of Islamic-Arabic madrasahs and their federation and rapport with other academic institutions, training and organisation of the imams of mosques, and provision and supervision of Arabic education for the young graduates of universities. There is sincere expression of thought on the bleeding gash in the chest of the Islamic millat — the Jews' imperialistic domination over the First Qiblah and their savage, cruel and outrageous treatment with hundreds and thousands of victimised Arabs of Palestine — as well as a forceful demand for the recovery of the First Qiblah and restoration of human rights to the Palestinians. There is a strong protest over the recent aggressive and inhuman acts of tyranny perpetrated in Afghanistan as well as spirited admission of the magnificent sacrifices of our high-minded and brave Afghan brethren, along with the demand that this foreign aggression

must be immediately vacated from Afghanistan. These resolutions also include the one regarding the reorganisation of the former graduates and old boys of the Dar al-Ulum on firmer basis — the programme that had been started in the Dar al-Ulum long back. (The complete texts of the resolutions are being given later).

The synopsis of Mr Jagjivan Ram's speech made in this final sitting is that Islam has given the lessons of peace and equality to the world and the Dar al-Ulum is a centre of Islamic teachings where men are humannized and their morals and character are built. This is an institution which is a source of pride and the example whereof is difficult to find. Islam has kindled the lamps of justice and equity and humanism in the darknesses of tyranny and ignorance. He said: "With great reverence I have come here to pay a tribute to the Dar al-Ulum, Deoband, and with extreme respectfulness and veneration I offer congratulations to you all on the historical occasion of this magnificent gathering".

In his speech, Maulana Sayyid As'ad Madani, president of the Jami'at al-Ulama-e Hind, called the Dar al-Ulum a splendid centre of knowledge and spiritualism, and said; "This institution is our last centre and the light of those spiritual and academic lamps that are lighted here spreads, rather has already spread, throughout the world". In the end he said: "We should thank Allah that He bestowed upon us the honour of attending this grand gathering".

In this terminal sitting Hakim al-Islam Maulana Qari Muhammad Tayyib delivered a very effective and concise speech. He said that this gathering is an object-lesson as regards the popularity of the Dar al-Ulum, Deoband, and its honour and greatness in the hearts of the people. "Indeed, all of you have come in such large numbers from far off places, suffering great inconveniences, only on account of your Islamic sentiments and for the love of the Dar al-Ulum. In connection with this session the entire community helped us with great sincerity and selflessness. This gathering is a wonderful gathering. I have never seen such a great gathering. The representatives of the whole world, particularly of the world of Islam, came here and thus this gathering became an international gathering. It is sheerly Allah's favour and obligation that He made arrangements for this gathering as well as brought it to an end with every good, happiness, peace and welfare. I, on behalf of myself and on behalf of the Majlis-e Shura, the magistral and non-teaching staff and particularly on behalf of the organisers of this session, thank you all."

Continuing, he said: "The responsibility for the arrangement of this session had been charged to Maulana Muhammad Aslam[1]. He supervised the whole arrangement. Forming different committees for different works, he entrusted the task to his colleagues.

Since it was the last sitting of the session and Maulana Qari Muhammad Tayyib was giving the valedictory address, the hearts of the people were brimming with joy and elation and the whole atmosphere was reverberating with the sky-piercing slogans of "Allah is Greatest", "long live the Dar al-Ulum", "long live the elders of Deoband" and "long live Hakim al-Islam"; and the entire milieu was immersed in an imperishable and ineffable thrill and trance.

There was before the eyes the awesome and handsome personality of the Hakim al-Islam, conducing tranquillity and repose to the heart and eyes, rather to the soul itself. His is a pre-eminent personality, a paragon of virtues, about whom this compiler himself had very reverentially said scores of years ago:-

"O thou the light of whose forehead is from end to end the exposition of abstinence. O thou, as grand as the sky, thou art the proof of the beauty of piety. O thou whose person is the depository of that precious guidance wherefore the forehead of truthfulness is radiant and resplendent."

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1. The fact is that it was a gargantuan task the responsibility for which had been charged to Maulana Muhammad Aslam and he, with extreme sincerity, selflessness, self-effacement, foresight, discernment, sedateness and vigour, acquitted himself so admirably well that one could expect such things from an experienced hand only. It was a small caravan of thought and action that had to pass through mazy and difficult passages and staggering stages and had to be piloted by Maulana Muhammad Aslam, who, armed with a prudent emotion of action, sincere attitude and behaviour, staidness, politeness and a tolerant cast of mind, and more than these, with the support of inner filiation with Hujjat al-Islam Maulana Muhammad Qasim (Allah's mercy be on him!), was leading it with great understanding, circumspection and full sense of delicate conditions.

Day and night he was seized with the thought and worry of this Herculean task so as not to overlook any shortcoming or miss anything desirable. But then the strain of this mammoth and strenuous task at last began to tell on him and on the very first day of the session he had a nervours breakdown. Due to stress and strain and extraordinary fatigue he swooned but no sooner he came to himself than, inspite of the doctors' and family-members' insistence to have bed-rest, he rushed towards the place of function and began his activities as usual.

It is a reality that in all the great programmes and extensive works of the centenary session the organisers and workers of the session were receiving, at every step, the ardour for action, encouragement and spirit from the Hakim al-Islam's outstanding spiritual personality; they were deriving firmness of ambition and strength of intention from him; and getting guidance in many heart-rending stages from his serene and dignified person.

In the end the respectable vice-chancellor (may his shadow never grow less!) thanked all those gentlemen who keenly and actively participated in the task of collecting funds for this important and auspicious session. He also thanked those gentlemen who extended co-operation in any way in the works connected with the session. He prayed to Allah Most Glorious to bless them all with great rewards and bounties of both the worlds. Then all the audience joined him in praying with moist eyes and utter humility and self-effacement and thus the proceedings of this history-making centenary function drew to a close in an atmosphere of effectiveness and ecstasy.

A HISTORY-MAKING SESSION

EPOCH-MAKING AND CONSTRUCTIVE RESOLUTIONS

Of the several resolutions passed by a gathering of fifteen to twenty lakhs of people in this centenary session of the Dar al-Ulum one appertains to the world organisation of its graduates and old alumni.

The fact is that 29 years ago when the idea of holding a convocation was mooted, it had been decided to organise the graduates of the Dar al-Ulum and establish their rapport with their alma mater. Accordingly, this organisational work had been started and committees for this work had been formed in several regions in and outside India and in certain states of the country state-wise gatherings of the graduates of the Dar al-Ulum had been held.

For doing the work of religious and social training and reformation through the same organisational committees a booklet entitled "Programme Dini-Samaji Tarbiat" had been published in A.H. 1391. Accordingly, when an office and a new programme was started for the centenary session, the same old record of the organisation of the old list of graduates prepared by this branch was utilised at the time of

resuming the same work. On the occasion of this historical session when this valuable resolution was passed in the midst and presence of nearly two million people, including the old alumni and men of light and leading, it was but natural to expect that the dear sons of the Dar al-Ulum, Deoband, would establish stronger, firmer and more lasting relation with their alma mater and thus, under an organised programme, would fill colours of religion, piety, guidance and instuction in the different corners of the Muslims' lives, and, pulling them out of the morass of ignorance, deviation, polytheism, innovation, ignorant customs and conventions, and disunity and dispersion, would try their best to acquaint them with the neat and clean Islamic way of life, and inclucate upon them to conform to the sacred and beautiful pattern of the Illustrious Master and Superior of both the worlds, the Holy Prophet (Allah's peace and blessings be upon him!).

The centenary session has made it fully clear that all the individuals of the "Qasimi Fraternity", in accordance with the resolution of the session, establish their organisation and, under the auspices and supervision of their spiritual centre and alma mater, the Dar al-Ulum, Deoband, execute the programme of reforming the society; and that it would be an important work if they pay special attention in this regard, as then only the important and sacred duty of reforming Muslims and publishing and preaching Islam throughout the world, without which the colour of our community life is fading and the note getting dullish, would be discharged.

It has been said in the resolution and rightly so that the vice-chancellor of the Dar al-Ulum, Deoband, will be the president of this organisation and its centre will be at the Dar al-Ulum because it is a reformative, academic and educational work which a central educational institution like the Dar al-Uium alone can execute in a better way.

The religious, academic and practical services of that universal Islamic ideal, religious and reformative movement which had been started exactly 177 years ago by Hazrat Qasim al-Ulum Hujjat al-Islam Maulana Muhammad Qasim Nanautavi is today — praise be to Allah! — receiving tributes from the whole world. The whole world is constrained to admit that the tiny plant of religion and Shari'ah, Islamic thought and the Wali Allahian tack that had been planted with boundless sincerity and prolific sentiments, under the pomegranate tree, in the Chhatta Mosque, has — praise to be to Allah! — grown today into a stout, verdant and wide tree the branches and fruits of which have spread

throughout the world.

'Rise up, for the attitude of the assembly of the world is something different. There is the beginning of your era now in the east and the west.'

The Qasimi caravan, taking the lamp lighted 117 years ago, under Hazrat Nanautavi's spiritual filiation and under the presidentship and leadership of the trustee of his sciences, Hakim al-Islam Maulana Qari Muhammad Tayyib, is embarking on the journey with a new ambition and spirit, and, Allah willing, the sacred programme for the knowledge and publicity of religion will, through the Qasimi fraternity, step forth on new thoroughfares, level new grounds and enkindle the resplendent lamps of knowledge and action.

ACKNOWLEDGEMENT OF SERVICES

This magnificent session acknowledges the unforgettable, historical and extraordinary services of the Dar al-Ulum, Deoband, which it rendered for more than a century. The Dar al-Ulum, inspite of difficulties, unfavourable circumstances, the Englishmen's opposition and financial stringency, prepared such individuals for the different angles of knowledge and research, missionary work and mystical path, and arts and sciences, the examples whereof are difficult to find. The Dar al-Ulum, Deoband, has affected every stratum of the ulema, men of knowledge, intelligentsia and the commanlty, and has infused into them the sympathy and eagerness for religion, the sentiment for self-culture and reformation of society, and the ambition to accept and spread the genuine belief. The presence of millions of men in this session is in fact a remarkable tribute of appreciation to the Dar al-Ulum and an undeniable proof of their love for and attachment with it and its uncommon public rapport. This session feels that the coming of thousands of ulema from India, Pakistan and Bangla Desh infact indicates the vastness of the service of the Dar al-ulum, Deoband, in the subcontinent; and it becomes certain that the Dar al-Ulum, during the last one hundred years, has, with consummate sincerity and confidence, knowledge and cognition, rendered the matchless service of propagating religion and bringing into currency the right belief in the subcontinent, and has influenced all the parts of arts and sciences.

TRIBUTES OF PRAISE

This magnificent historical session offers tributes of praise to the Dar al-Ulum for its glorious services, and to its old graduates and its teachers;

and pays tributes of homage with full reverence to its deceased dons and founders who irrigated this rose-garden of the knowledge of religion; and this session believes that the present generation of the Dar al-Ulum will prove to be the true representative and academic interpreter of the magnificent traditions of the past, and will continue to render all-sided service to the Islamic community.

DETERMINATION AND ACTION

This session feels that, for the revival of Islam, call of Islam to the whole world, solution of the modern problems confronting the world, and in the vast arena of struggle for the elevation of Allah's Word, there is urgent need of such ulmea who, along with proficiency in the prophetic sciences, may command deep insight in the evolution of science and technology, the changed cultural, moral and economical values, as also the present-day difficulties so that they may be able, with staunch faith, resolute ambition and genuine concern, to discharge the duty of academic, religious and social leadership of the ummah in the coming century. In view of the above-mentioned objective this session resolves that :—

PROGRAMME FOR THE SPLENDOUR OF ISLAM

The Dar al-Ulum, Deoband, institute a department to be called "**Kuliyat al-Da'wat wal-Irshad**" with the objective of preparing, through a curriculum, within a reasonable course of time, such individuals who, in the light of comparative study of the ancient religions, modern thoughts and the present-day movements, may positively show the world that the religion of the coming century and the system of life that can bring absolution to mankind can be "Islam" alone.

MISSIONARY CENTRES

The Dar al-Ulum, keeping its missionary service in view, should establish missionary centres of Islam in different parts of India, where its graduates specializing in the missionary work may be employed for the call to Islam as well as for reforming, preaching, teaching and fetwa-issuing in order to stabilize the Muslim population on the path of Islam.

CODIFICATION OF THE ISLAMIC JURISPRUDENCE

The Dar al-Ulum, Deoband, should establish a department for specialization in Islamic jurisprudence for creating the ability to apply

the Islamic jurisprudence in the changed conditions of human life and to solve modern propositions in the light of the Islamic jurisprudence, sources of the law of principles of jurisprudence, philosophy of law rules and generalities of religion, and comparative study of the manners of ratiocination of various imams of Fiqh.

RESEARCH AND DISQUISITION

The Dar al-Ulum should establish under its supervision a department for research and writing which may survey the different present-day movements, questions rising in the modern age and the political and economical theories, and do research on such academic, historical, juristic, political and economical topics, and make arrangements for the publication of the results of such research.

NECESSITY OF MODERN RELIGIOUS LITERATURE

This session feels that today, in the field of calling and guiding people to Islam, there is urgent need of literature that may be prepared on the right lines with due regard to the Islamic call and wisdom and in which, at the same time, such styles of expression may have been used which are understood and appreciated in this modern age. Morever, this session also feels that the ulema of the whole world have a right upon the sciences and academic disquisitions of the great ulema of India; to translate these disquisitions into other languages is a great religious service. At the same time it would be a remarkable service to render into Urdu the Islamic books that are being published in different parts of the world. Hence this session decides that, in view of these objectives, the Dar al-Ulum establish a great publishing house to publish books, on important topics, in Urdu, Arabic, English, regional languages of the country and different languages of the world. This magnificent centenary session of the Dar al-Ulum, Deoband, resolves that a special department of Theology be established in the Dar al-Ulum for those university graduates who may have passed M. A. in Theology or Arabic and possess religious zest and aptitude; and through this department these students may be taught Arabic Literature, Fiqh, Principles of Fiqh, Dialectics, Hadith and Tafsir (Quranic Exegesis) and insight in religious sciences may be cultivated in them; and their hearts and minds may be purified through good companies and the assemblies of the righteous men so that they may be enabled to dischage the duty of preaching Islam in different parts of the world.

TRAINING CENTRE

IN view of this fact that there is at present a great shortage of trained teachers and professors, (although intelligent and capable students are graduating every year from our madrasahs even now, their capabilities are being wasted for want of training and academic milieu, and, on the other hand, the masnads of our old professors are falling vacant), the session, in the circumstances, considers it necessary that the Dar al-Ulum establish under its management a "**Kuliyat al-Tarbiat**" with provision for the academic and practical training of capable graduates to acquaint them with the Principles of Education, Psychology of Education and the advanced or up-to-date Method of Education. Thus it is believed that in near future this vacuum would be filled up and the Arabic religious madrasahs would find good, able teachers.

This session, acknowledging the glorious services of the madrasahs spread throughout the length and breath of the country, also considers it necessary to point out that due to want of rapport and lack of mutual organisation among them their utility is gradullay diminishing.

FEDERATION OF THE ISLAMIC MADRASAHS

There is at large neither any rapport between madrasahs nor any uniformity in the curricula nor any coherent system of examination, as a result of which the standard of education is falling lower and lower. Since these madrasahs are the feeders for the Dar al-Ulum, their decline inevitably affects the standard of education of the Dar al-Ulum also. Hence this session considers it necessary that these madrasahs should be organised and such a federation of the Islamic madrasahs should be prepared under the supervision of the Dar al-Ulum, Deoband, that it may take useful and necessary steps for the improvement and uniformity of curricula, organisation of examinations, supervision of education, and the academic and intellectual development of the students.

ORGANISATION OF THE GRADUATES (OLD BOYS)

This magnificent session of the Dar al-Ulum resolves that in order to widen the blessings of the elders of the Dar al-Ulum and extend the fruits of the Dar al-Ulum the graduates of the Dar al-Ulum should be organised. Its centre should be at Deoband and its branches be established at central places in and outside India. These branches of the Dar al-Ulum may organise the graduates of the Dar al-Ulum in their respective circles,

establish rapport among them and hold from time to time such functions by which the objectives of the Dar al-Ulum may be publicised and the people of that region may get the opportunity to benefit more and more from the academic and religious graces of the elders of the Dar al-Ulum. The vice-chancellor of the Dar al-Ulum, Deoband, should be the president of this organisation.

POPULARIZATION OF THE ARABIC LANGUAGE

This session feels that it is necessary to popularize the Arabic language on a public plane for deep and true attachment to Islam and for the correct understanding of the Quran. Hence such institutions be established in different parts of the country for the propagation of the Arabic language and literature that they may make arrangements for the teaching of Arabic on linguistic bases.

APPEAL TO THE CIRCLE OF THE DAR AL-ULUM

This session appeals to all the ulema, graduates and adherents of the Dar al-Ulum, Deoband, who have spread to different parts of the world that they render the service of call towards Allah with all the force, courage and spirit at their command, accelerate the pace of missionary work, and accept the delicate responsibility of the ideal and academic training especially of the new generation. This new generation is that valuable capital of the ummah upon which all the responsibilities of the future are to devolve. To save it from practical worthlessness and ideal renegation is a great service.

ORGANISATION OF MOSQUES

This session intensely feels this need that mosques are the basic fulcrum of the Muslims' life, and they have also been the centre of thought and action of the Muslims' social life during the prophetic era and the period of their ascension. But now the imams of the mosques are not finding themselves that effective on the Muslims' collective affairs the cause of which is inadequacy of the knack of calling to religion and the right training. Hence there is need of stabilizing the organisation of mosques throughout India and of establishing the system of organising mosques and training of the imams. This session considers it necessary to draw the attention of all the ulema and imams of mosques scattered all over the country to this important need.

APPEAL TO MADRASAHS

This session appeals to all the madrasahs and religious centres of India that they, in order to extend the works of call to religion and for serving Islam in accordance with the demands of the present age, prepare such ulema who may be proficient in the old sciences and at the same time may also have comprehension and perception of the modern sciences, changed circumstances and the spirit of the age. For this objective it is necessary that necessary changes be made in the curriculum and such syllabi be introduced in the religious educational institutions by reading which one may acquire profound knowledge of the Islamic sciences and, along with abundant interest in Islam, become well-informed as regards the needs and movements of the present age.

RAPPORT WITH EDUCATIONAL INSTITUTIONS

To create rapport and harmony between the Dar al-Ulum, Deoband, and the various educational and religious institutions of the world, this session considers it necessary that the different educational institutions of the world recognise the sanads (degrees, certificates) of the Dar al-Ulum and accord the same facilities to its graduates that are given to the graduates of other educational institutions, so that the graduates of the Dar al-Ulum may be able, in accordance with their wish, to maintain the academic course and educational career, and may thereby become the best means of fraternal relations between the Dar al-Ulum and other institutions.

THE PROBLEM OF PALESTINE

The Dar al-Ulum, Deoband, has frequently expressed its stand over the question of Palestine and today also this represertative centenary session of the Dar al-Ulum declares that the **Bayt al-Muqaddas** and Palestine are for the Palestinians. The establishment of the Israelite state on Arab land is a heinous crime of the super powers which can be compensated only by bringing the state of Israel to an end. As regards the question of Palestine, India has always sided with the Arabs and today also reassures the Arabs of its help and support, and prays in the Divine Court that He solve the probelm of Palestine with the return of the immigrants to their native-land. Amen!

RESOLUTION REGARDING AFGHANISTAN

This historical session of the Dar al-Ulum, Deoband, considers the Russian interference in Afghanistan and the presence of Russian troops

on the Afghan soil absolutely contrary to human rights and democratic demands. This military operation of Soviet Russia is an open challenge to the independence of weak countries and world peace. This session considers it necessary that the Russian armies vacate Afghanistan unconditionally as soon as possible, and demands it from the Indian Government that using its influences it try staunchly for the withdrawl of the Russian armies and solution of the Afghan problem; and level there the ground for the establishment of a republic. This session also considers it necessary that other super powers like America, China, etc., by interfering in the affairs of Afghanistan, should not become a hindrance in the solution of the question of Afghanistan.

This representative session fully appreciates the sentiments of faith (**iman**) of the temerarious mujahids (crusaders) and brave people of Afghanistan who are waging a jihad for the independence of their country and the survival of Islamic values, and are thus reviving the memory of the glorious heroic traditions of the past.

This session pays a tribute of homage to all those martyrs who, for the sake of the glory of Islam, the liberty of their country and the right of independence, have tasted the cup of martyrdom; and prays that Allah Most Glorious elevate their ranks and restore the independence of Afghanistan.

This session appeals to all the peace-loving men and justice-loving institutions and governments of the world to extend financial and moral help and support to the Afghan crusaders and the lacerated Afghan public, and co-operate fully with them in all their affairs.

ACADEMIC EXHIBITION

Even as the Dar al-Ulum, Deoband, is an outstanding and unrivalled institution in its individuality and greatness and in respect of its historical services and method of teaching and education, so also — Allah be praised! — is its library. It contains a magnificent collection of old manuscripts and valuable academic books on numerous arts and sciences. When a man interested in any subject like faith and religion, history and biography, geography and science, logic and philosophy, literature and **belles-letters**, enters this library, he feel as if he has come into a beautiful fragrant garden where every flower and every bud are perfuming his soul and every beam of light is brightening his thought and insight.

In connection with this session this "academic treasure" (library) of the Dar al-Ulum had been tastefully rearranged and some costly and eye-catching additions had been made to its buildings. A wide gallery had been added on all the four sides of the library building and an academic exhibition had been arranged in this gallery every corner of which was introducing the 117-year old academic and practical services of the Dar al-Ulum, Deoband, in a cogent style.

The entrant first passed through the "Bab-e Qasim" like which there were six other important doors, namely, Bab-e Rasheed, Bab-e Mahmud, Bab-e Anwar Shah, Bab-e Ashraf Ali, Bab-e Madani and Bab-e Tayyib. The biographical sketches and achievements of these great personalities had been written on these doors in bold letters. On the walls in the inner galleries were hanging maps of all the states of India, showing the district-wise number of the graduates of the Dar al-Ulum, Deoband. Below them were fixed many charts respectively. Reading the names of "experts" of various sciences in these charts one felt that the Dar al-Ulum is an ocean in which pearls of various hues have been and are still being reared. In front of the turn where these scenes of the academic exhibition came to a close, the magnificent library of the Dar al-Ulum, consisting of more than a lakh of books, was spectacularly inviting the visitors, but before they entered the library they fixed their gaze at a map which related the whole history of the "Movement of the Silken Letters". In this map the Dar al-Ulum was shown inside a sun the rays of which were falling upon India, Pakistan, Bangla Desh, Afghanistan and Burma and were introducing the active warriors of this movement in each country. This map was so magnetic that the people stopped short before it involuntarily. This academic programme had been arranged by Maulana Zafeer al-Din and Maulana Abd al-Ra'uf A'ali; it was a fine picture of their academic taste.

SEMINAR

On this occasion of the centenary session a seminar was held on the topic of "Religious Education and Demands of the Present Age", and was presided over by the famours research-scholar of the country, Prof. Maulana Sa'eed Ahmed Akbarabadi, member of the Majlis-e Shura.

The first sitting of this seminar was held on 22 March at 3-00 p.m., and the second after the Isha prayer. Some able authors of the country took part in this seminar and read their thoughful and scholarly dissertations. Maulana Sayyid Abul Hasan Ali Nadvi presided over the second sitting.

The duties of conducting the seminar were discharged by Maulana Qazi Zayn al-A'bidin, member of the Majlis-e Shura. The spacious hall of the Dar al-Hadith in the Dar al-Ulum was packed to capacity with men of knowledge and taste.

ASIA, AFRICA, EUROPE & AMERICA

DELEGATIONS AND REPRESENTATIVES FROM THE ARAB LANDS, THE WORLD OF ISLAM AND OTHER COUNTRIES

From King Khalid and other organisations and universities of Saudi Arabia had come five respectable delegations consisting of reputed academic, religious and official personalities. One of these delegations had been especially nominated by His Majesty the King. Its leader was Dr Abd Allah Abd al-Mohsin Turki, chancellor of Imam Muhammad bin Sa'ud University (Riyadh). He was representing the Saudi Government. The other four delegations were from Rabeta-e A'lam-e Islami, Riyadh University, Madina University and other institutions like Jamia-e Malik Abd al-Aziz and Idara-e Da'wat wa Irshad (Riyadh).

Shaikh Yusuf Jasam al-Hajji, Minister of Awqaf, Kuwait, was the head of the delegation of his country. Besides these, respectable and prestigeous delegations came from Egypt, United Arab Emirates, Libya, Iraq, Jordan, Syria, Iran, Pakistan (special representative of President Zia al-Haq, Justice Muhammad Afzal Chima, and the president's adviser, Hakim Muhammad Sa'eed Dehlavi, are noteworthy), West Germany, England, France, America, Banglas Desh, Sri Lanka, Nepal, Burma, South Africa, North Africa, Reunion, Kenya, Mauritius, Palestine, Qatar, Oman, Superintendent of the Masjid-e Aqsa of Palestine, Imam of the Ahmed bin Hanbal Mosque of Aleppo, Ex-Minister of Kuwait Yusuf al-Rifa'i, superintendent of Sh'ion-e Islamia Shaikh Abd Allah al-Aqeel; an able professor from the Damascus University who had come with his wife and was very much pleased with the greatness and importance of the session; Chief Mufti Shaikh Kaftaru, the distinguished religious divine of Aleppo Abu Sauleh al-Harooni, and Maulana Muhammad Shamim, the manager of Madrasa-e Saulatia, Mecca; Shaikh al-Hadith Maulana Muhammad Zakariya's son Maulana Muhammad Talha, and the director of the Tabligh Party Maulana In'am al-Hasan Kandhlavi had also come to attend the session.

THE SACRED GIFT OF THE BUKHARI SHARIF FROM THE RUSSIAN MUSLIMS

The members of the Russian Muslims' Delegation that came to attend the centenary session had brought a big and costly Russian carpet and three copies of the **Bukhari Sharif** for the Dar al-Ulum, Deoband. The leader of the delegation presented these gifts to the vice-chancellor.

THE DIGNIFIED DELEGATIONS AND REPRESENTATIVES FROM ARABIA

Six delegations of Saudi Arabia consisting of high ranking academic and official personalities.

SAUDI ARABIA :

DELEGATION 1. :—

Special representative of His Majesty King Khalid bin Abd al-Aziz and leader of the delegation Dr. Abd Allah Abd al-Mohsin Turki : Chancellor Imam Muhammad bin Saud University (Riyadh)

Dr. Abd al-Rahman Rasi.

Dr. Sauleh al-Sadani : Professor, Faculty of Agriculture.

Prof. Waleed Umar.

DELEGATION 2. :—

Shaikh Usman al-Sauleh, Editor **"Al-Bahuth al-Islamiyya".**

DELEGATION 3. :—

Madina University (Saudi Arabia) :—

Leader of the Delegation : Dr Abd Allah al-Za'id, vice-chancellor Madina University, Madina.

Members : Shaikh Abd Allah al-Fawzan, second vice-chancellor, Madina University.

Shaikh Abd al-Samad al-Katib, Professor

DELEGATION 4. :

IDARAT AL-BAHUTH AL-'ILMIYATA WAL-IFTA WAL-DA'WAT WAL-IRSHAD (RIYADH)

Muhammad bin Ibrahim al-Qa'ud :	Director, External Missionary Affairs.
Abd al-Aziz bin Nasir bin Baz :	Director, Maktab al-Ra'ees al-A'am.

DELEGATION 5. :

RABETA-E A'LAM-E ISLAMI :

Shaikh Ali Muhammad Mukhtar	Assistant General Secretary, International Supreme Council for Mosques.
Muhammad Mahmud Hafiz :	Head, Dept. of Journalism, Rabeta-e A'lam-e Islami.

DELEGATION 6. :

Jamiat al-Malik Abd al-Aziz (Jeddah) :

Dr. Kamil Salamah :	Professor, Dept. of Islamic & Literary Sciences.
Shaikh Ibrahim Muhammad Sarseeq :	Representative, "Al-Madina" Journal.

Honourable Shaikh Muhammad Hafiz al-Qazi, Chief Justice, High Court, Madina.

KUWAIT GOVERNMENT

Leader of the Delegation : Honourable Yusuf Jasam al-Hajji, Minister of Awqaf-e Islami, Kuwait.

Members of the Delegation : Shaikh Abd Allah al-Aqeel, Director, Islamic Affairs concerning the Ministry.

Shaikh Faisal al-Muqhavi, Director, Maktab al-Vazier.

Leader of the Delegation :

Yusuf al-Sayyid al-Hashim al-Rifa'i, Head, "Ma'had al-Iman".

Aud Ali al-Khamees,

Abd al-Lateef,

Imam-e Masjid al-'Alban,

Anwar Ibrahim al-Rifa'i.

Prof. Abd al-Aziz al-Falah, representative of "Jami'at al-Islah al-Ijtema'i".

REPUBLIC OF SYRIA :—

Mufti Ahmed Kaftaru, Chief Mufti of the Republic of Syria and head of the Supreme Council of the Court.

Prof. Mahmud Kaftaru, head of the Islamic Mission.

Dr Adnan Zarzor, Kuliyat al-Shari'ah University, Damascus.

Dr. 'Aqbalat al-Dactoor Zarzor.

Shaikh Badr al-Din Abu Sauleh, Imam of the Ahmed bin Hanbal Mosque, Aleppo.

REPUBLIC OF IRAQ :

Nuri Mulla Huwaish, President Rabeta-e Ulama.

Shaikh Sa'di Yasin.

Representative of the Iraq Embassy.

THE HASHEMITE KINGDOM OF JORDAN :

Shaikh As'ad Bayuz al-Ta'mimi, Assistant Manager, Masjid-e Aqsa.

Prof. Khan Taisir al-Zabyan, Editor, "Al-Shari'ah" journal.

SULTANATE OF OMAN :—

Al-Mufti Ahmed bin Muhammad al-Khalili, Chief Mufti, of the Sultanate of Oman.

Al-Shaikh Abd Allah bin Samad bin Saif al-Bu Sa'eedi.

Shaikh Salim Sa'eed al-Hajari, Third Secretary, Embassy of Oman.

Shaikh Husain Abd Allah Mulhiq Dalumasi, Embassy of Oman.

SYRIA — DAMASCUS: —

Al-Haaj Taufiq Rajab.

ABU DHABI —

Shaikh Mahmud Ahmed al-Qays, Head of the Training Centre of the Family of the Amir of U. A. E.

Maulana Dr Taqi al-Din, Representative of the Head of the Legal Dept., Abu Dhabi.

AL - SHARIQAH (U. A. E.) :—

Shaikh Ali Bin Sauleh al-Huweiti, Representative, Islamic Mission Centre.

Shaikh Nakar Idris al-Yusuf, Secretary, Islamic Mission Centre.

Hasan bin Husain : young member.

REPUBLIC OF LIBYA :

Shaikh Kamal al-Muntasir

Shaikh Doctor Sa'eed al-Lazabi.

QATAR :

Dr. Yusuf al-Qarzavi, Head of the Dept. of Darasat-e Islamiya, Jamia-e Qatar.

DELEGATION OF THE WORLD STUDENTS

REPUBLIC OF EGYPT :

Dr Abd al-Mun'im, Minister of Awqaf of Egypt.

Shaikh Abd al-Basit Abd al-Samad, World-famous Qari.

Abd al-Mau'ti Muhammad Beumi, Editor "Mibar al-Islam" journal.

Dr. Muhammad al-Mahjub, Prof. in Jamia-e Ayn-e Shams, Cairo.

Abd al-Jalil Muhammad Munir.

Prof. Kamal al-Faraj.

Prof. Kamal al-Yumn.

TASHKENT :

Dr. Yusuf Khan Shakirov, Vice-chancellor, Religious Institute of Middle East and Qazaqistan.

Shaikh-e Azam Ali Akbarov, Director.

ENGLAND :

Member :

Dr. F. H. Bhatti, Representative, Islamic Centre, London.

Karamat Shaikh, Markaz al-Nashr al-Buhuth al-Islamiah bil-Kuwait.

AMERICA :—

Sayyid Muhammad Ihtesham Kazimi, Representative from U. S. A.

JOURNALISTS' WELCOME TO THE SESSION

The newspapers in and out side the country, too, have displayed intense concern with and interest in this session. Several esteemed newspapers and journals published special bulky editions in a grand style. Of these the monthly **Tajalli** (Deoband), newspaper **Da'wat** (Delhi), the daily **Al-Jami'at** (Delhi), the daily **Qaumi Awaz** (Lucknow), the weekly **Hujum** (Delhi), **Isha'at-e Haq** (Deoband), **Nagar Ispat** (Deoband), and **the Deoband Times** are noteworthy. The Hindi **Dharmayug** also published an informative article in connection with the history and introduction of the Dar al-Ulum.

The important, famous and esteemed newspapers and journals of the Arab world like **Al-Balagh, Rabeta-e Islami, Al-Madina** (Jeddah), etc, also published articles regarding the Dar al-Ulum, Deoband, and its centenary session. The newspapers of Delhi, Kanpur, Lucknow, Calcutta, Hyderabad, Bangalore, Bihar, Patna, Maharashtra, etc. issued informative articles in connection with the Dar al-Ulum. The Times of India (of both Delhi and Ahmedabad) had published an article on the Dar al-Ulum as well as news of the Indian prime-minister Mrs. Indira Gandhi's attendance.

THE VARIOUS COMMITTEES FORMED FOR THE PREPARATION FOR THE CENTENARY SESSION

1. CORRESPONDENCE COMMITTEE :—

Convener : Maulana Sayyid Azhar Shah Qaisar.

Member : Maulana Muhammad Zafeer al-Din.

2. RAPPORT COMMITTEE :—

Convener : Maulana Muhammad Salim Qasimi.

Members : Maulana Waheed al-Zaman, Maulana Badr al-Hasan, Maulana Abd al-Khaliq, Maulana Riyasat Ali.

3. LAND REQUISITION COMMITTEE :—

Convener : Maulana Sayyid Azhar Shah Qaisar.

Members : Maulana Muhammad Usman, Haji Jameel Ahmed Numberdar, Shaikh Muhammad Masoom Nabi, Munshi Nawab Husain, Muhammad Azhar Siddiqui, Sayyid Zahid Hasan Munsarim of Awqaf, Patwari Khalil al-Rahman.

4. PANDAL COMMITTEE :—

Convener : Maulana Waheed al-Zaman.

Members : Maulana Me'raj al-Haq, Maulana Qamar al-Din, Maulana Mahmud Ahmed Gul, Contractor Abd al-Hameed.

5. CAMPING COMMITTEE :—

Convener : Maulana Khurshid A'lam.

Members : Maulana Muhammad Husain Bihari, Maulana Waheed al-Zaman, Maulana Shakil Ahmed, Maulana Sa'eed Ahmed Palanpuri, Qari Abd Allah Saleem.

6. PROGRAMME COMMITTEE :—

Convener : Maulana Me'raj al-Haq.

Members : Maulana Muhammad Salim Qasimi, Maulana Anzar Shah, Maulana Waheed al-Zaman, Maulana Badr al-Hasan, Maulana Azhar Shah Qaisar.

7. FOOD COMMITTEE :—

Convener : Maulana Qamar al-Din.

Members : Mau. Muhammad Husain Bihari, Mau. Khurshid A'lam, Mau. Abd al-Haq Peshkar, Mau. Muhammad Zafeer al-Din, Mau. Shakil Ahmed, Mau. Mahmud Ahmed Gul, Mau. Sa'eed Ahmed Palanpuri, Munshi Irfan al-Hasan, Munshi Mazhar al-Haq, Hafiz Akhlaq Ahmed.

8. RESOLUTIONS COMMITTEE :—

Convener : Mau. Waheed al-Zaman.

Members : Mau. Me'raj al-Haq, Mau. Muhammad Na'eem, Azhar Siddiqui, Mau. Bilal Asghar, Contractor Abd al-Hameed

9. LODGING COMMITTEE (FOR FOREIGN GUESTS) :—

Convener : Mau. Azhar Shah Qaisar.

Mau. Muhammad Aslam Qasimi, Mau. Abd Allah Javed, Muhammad Azhar Siddiqui.

10. TURBAN-PREPARATION COMMITTEE :-

Convener : Mau. Khurshid A'lam.

Members : Mau. Muhammad Na'eem, Mau. Abd al-Haq Peshkar, Mau. Mufti Zafeer al-Din.

11. PRINTING COMMITTEE :—

Convener : Mau. Badr al-Hasan.

Members : Mau. Riyasat Ali, Maulavi Muhammad Islam, Mau. Abd al-Ra'uf A'ali, Munshi Muhammad Atiq, Mau. Abd al-Khaliq, Mr Nasim Parveez.

12. ORGANISERS OF THE CENTENARY SESSION :—

Mau. Muhammad Aslam Qasimi, Chief Organiser.

Mau. Azhar Shah Qaisar, Organiser.

Mau. Abd Allah Javed, Organiser.

Mau. Waheed al-Zaman, Organiser.

Mau. Muhammad Salim Qasimi, Organiser.

Mau. Khurshid A'lam, Organiser.

Mau. Qari Abd Allah Saleem, Organiser.

Mau Qamar al-Din, Organiser.

Mau. Badr al-Hasan, Organiser.

Mau. Mahmud Ahmed Gul, Organiser.

Mau. Zafeer al-Din, Organiser.

Mau. Azhar Siddiqui, Organiser.

13. SUPPLY COMMITTEE :—

Convener : Mau. Mahmud Ahmed Gul.

Members : Azhar Siddiqui
Babu Naresh Kumar
Thakur Shiyam Kumar
Ishrat Rahmani Usmani
Arshad Hasan Usmani
Abd al-Aleem Khan

14. DINING HALL COMMITTEE :—

Convener : Qari Abd Allah Saleem.

Members : Mau. Rahat Hashimi, Azhar Siddiqui, Maulavi Dilshad Ahmed, Mr. Qamar A'lam Kazmi, Sayyid Zahid Hasan Munsarim, Maulavi Muhammad Safian Qasimi, Hafiz Adnan Qasimi.

15. SEMINAR COMMITTEE :—

Convener : Mau. Abd al-Khaliq.

Member : Qari Sa'eed A'lam.

16. ARRANGEMENT FOR THE FOOD OF NON-MUSLIMS :—

Convener : Mau. Shakil

Member : Hamid Tehsin, Babu Shiyam Kumar, Babu Naresh Kumar.

17. ELECTRICITY, LOUD-SPEAKER & WATER ARRANGEMENT :—

Maulavi Irshad Ahmed Usmani, Munshi Fzal Ilahi.

18. ARRANGEMENT FOR THE STAY OF AFRICAN GUESTS :—

Mau. I'jaz Ahmed Qasimi, Mau. Mahmud Ahmed Gul.

19. VOLUNTEERS COMMITTEE :—

Mau. Muhammad Salim Qasimi, Mau. Muhammad Na'eem.

20. TRANSPORT COMMITTEE :—

Convener : Mau. Shakil Ahmed.

Member : Mau. Nisar Ahmed.

21. PRESS COMMITTEE :—

Convener : Master Tufail Ahmed, Principal, Islamia School, Deoband.

Members : Mau. Abd Allah Javed, Thakur Shiyam Kumar, Mr Hamid Tehsin.

22. DAR AL-ULUM PRESS :—

The workers of the Dar al-Ulum Press also worked sincerely day and night in printing receipt-books, booklets, envelopes, hand-bills, cards and other necessary papers like letter-pads, etc. and did not let any work to be delayed at any cost. In this connection it would amount to usurping a right not to admit that Mau. Muhammad Aslam Qasimi co-operated in time and did not in the least hesitate in providing all sorts of facilities.

DISPATCH OF INVITATION CARDS TO THE GRADUATES

The entire work of dispatching invitation cards to thousands of graduates in time, the entry of their new addresses in the registers and the sifting of various details and matters in this connection, and, moreover, the arrangement and preparation of new lists and the printing of envelopes etc., was all done under the supervision of Muhammad Azhar Siddiqui, manager of the Dar al-Ulum Press. Thank Allah that He bestowed upon the present compiler the grace to remain engrossed in the works of the Centenary Session day and night to the exclusion of every other work from his mind. The packing and dispatch of posters and all relevant literature through post was also done under his supervision.

OTHER IMPORTNT MATTERS

This is also Allah's special favour that He caused the present-compiler to execute several other works in connection with the Centenary Session; e.g., the efforts of this humble self in obtaining diesel, petrol, kerosene oil, sugar etc. from the U.P. Government at control rates were made successful by Allah Most High. Through the extremely sincere co-operation of Mrs Rita Sharma, Mr S. K. Mukerji, Mr Nandji Ram and Mr Subramaniam, secretaries of the Food Supplies Department, essential articles had been made available so abundantly in the whole district that there was not felt shortage of anything and for the requirement of the Dar al-Ulum also sugar, ghee, diesel etc. .could be had at control rates in abundant quantities.

Similarly the Electric Board had demanded Rs. 538,000 for supplying electric connections upto the place of function and to get the Dar al-Ulum exempted from this a good deal of effort was made. The then Power Minister had also issued orders but, at last, it was through the effort of this humble self that Mr Pant, S. E., Dist. Saharanpur, was made to order on 16 March and Mr Pant, with sympathy and interest, got this work of the Dar al-Ulum accomplished. The truth is that all the above-named persons and officers of the district deserve to be thanked profusely that they co-operated with the Dar al-Ulum and its affairs with extreme sincerity.

MEMBERS OF THE PRESENT MAJLIS-E SHURA OF THE DAR AL-ULUM

Praise be to Allah that the Majlis-e Shura of the Dar al-Ulum, Deoband, consists of distinguished thinkers, men of accomplishments

and members of the group of ulema of the country. The names of these respectable members of the Majlis whose counsels and plentiful sentiments are also certainly included in the holding of this Centenary Session, are as follows :—

1. Hakim al-Islam Maulana Qari Muhammad Tayyib, Deoband.
2. Mau. Mufti Atiq al-Rahman Usmani, Delhi.
3. Mau. Dr Mustafa Hasan Alavi, Lucknow.
4. Mau. Habib al-Rahman A'zami, Azamgarh.
5. Mau. Sa'eed Ahmed Akbarabadi, Aligarh.
6. Mau. Sayyid Minnat Allah Rahmani, Monghyr. (Bihar).
7. Mau. Qazi Zayn al-A'bidin Meeruthi, Meerut.
8. Mau. Hamid al-Ansari Ghazi, Bombay.
9. Mau. Marghub al-Rahman, Bijnor.
10. Mau. Mufti Abu Sa'ud, Bangalore.
11. Mau. Manzoor Naumani, Lucknow.
12. Mau. Sayyid Abul Hasan Ali Nadvi, Lucknow.
13. Mau. Muhammad Sa'eed Buzurg, Surat.
14. Mau. Abd al-Qadir, Malegaon.
15. Mau. Abd al-Haleem, Jaunpur.
16. Mau. Hakim Muhammad Zaman, Calcutta.
17. Mau. Hakim Ifham Allah, Aligarh.

THANKSGIVING

The interest the Urdu and English Press of India and Pakistan evinced in the proceedings of the Centenary Session of the Dar al-Ulum, Deoband, the care with which they published its news, and the forceful style in which they commented upon the proceedings and expressed their joy on the success of the session are all extremely pleasurable and thanks worthy, and are gratifying not only to the workers of the session but also to all the well-wishers of the Dar al-Ulum.

After the session was over, Hakim al-Islam Maulana Qari Muhammad Tayyib addressed a dignified gathering of the citizens of Deoband, the magistral staff and students of the Dar al-Ulum and the organisers and workers of the session in the hall of the historical Dar al-Hadith and thanked all those persons who extended their co-operation in this important, epoch-making session and discharged the dues of hospitality.

Speaking with a voice choked with the sentiments of spiritualness and sincerity, he said: "The sincerity and cheerfulness with which the citizens (irrespective of their religion and community) discharged the dues of hospitality for the visitors and reserved every house for the guests of the Dar al-Ulum, are far above the formal thanksgiving; words cannot express the extent of thanks. We are all grateful from top to toe for this and with utmost sincerity pray that Allah Most High may favour all those persons who have served and helped the Dar al-Ulum in any way, with every kind of success!"

He further said: "While this momentous gathering has added to the greatness of the Dar al-Ulum and augmented its fame, and has given it a new life and its academic and practical achievements and its religious, social and reformative services have been talked about in all the corners of the world, it has at the same time exalted Deoband, the citizens of Deoband and the whole of India as well and has boosted the prestige and reputation of its inhabitants."

STATEMENTS OF THE JUDICIOUS

The honourable Mr Shaikh Muhammad Abdullah, chief-minister of Jammu & Kashmir, writes in a letter he addressed to the vice-chancellor, Maulana Qari Muhammad Tayyib, as follows :—

"In my view the Dar al-Ulum is not merely an educational institution;

it is rather a vital Islamic movement. This movement has guided us not only in the past but it can also help us in clarifying the designs of the future. I have obtained details of the functions of the centenary celebration through various means, and the more I have known these the more I have felt spiritual and hearty pleasure. This is indeed the result of the individual and collective efforts of your own respectable self and your colleagues that these celebrations organised on such a large scale ended so nicely. Kindly convey my compliments and congratulations to all your colleagues.

The Minister of Awqaf of Kuwait, on reaching Kuwait, told the newspapermen there that this session was a grand demonstration of the prestige and honour of the Indian Muslims and the Dar al-Ulum, Deoband, in the entire Islamic world; and it was providing an adequate proof of the fact as to what good condition our Muslim brethren are in in India and what glorious services they are rendering to Islam.

The famous newspaper of the Arab and Islamic world, **Al-Balagh,** wrote in its latest issue that

"the huge number of Muslim ulema, scholars and savants who participated in the centenary session of the Dar al-Ulum, Deoband, shows as to what the rank of the 117-year old religious services of the Dar al-Ulum is and what a high position and rank they have in the heart and mind of the Muslims of the world".

THE CO-OPERATION OF THE OFFICERS AND ADMINISTRATORS OF SAHARANPUR DISTRICT

The district magistrate of Saharanpur and the S. D. M of Deoband and all other officers were very kind in extending the fullest cooperation in all the works connected with the centenary session. The Municipal Board of Deoband, officers of the Electric Department and all other officers deserve thanks from the Dar al-Ulum.

On the occasion of the session the Health Department also worked appreciablby well. Mr Gupta, C. M. O., Saharanpur, Dr G. R. Sharma, Medical Officer, Saharanpur, and all their doctor-colleagues, deserve our heartfelt thanks for their unremitting labour and earnestness day and night.

A FIFTY-YEAR PERIOD OF ADVANCEMENTS

THE PRESENT VICE-CHANCELLOR OF THE DAR AL-ULUM

HAKIM AL-ISLAM HAZRAT MAULANA QARI MUHAMMAD TAYYIB

It is a matter of great pleasure and gratification that during this degenerating period when moral and spiritual values are being adversely affected by the revolutions of time and the world is getting the poorer by the demise of great academical and religious personalities, the office of the vice-chancellor of the Dar al-Ulum is being graced by such an outstanding and respectable, great and holy personality whose eruditition, morals and nobleness, administrative abilities, and spiritual glory and holiness are acknowledged and witnessed by millions of men.

Indubitably Hazrat Hakim al-Islam Maulana Qari Muhammad Tayyib, vice-chancellor of the Dar al-Ulum, Deoband, is a great embodiment of knowledge and action, religion and rectitude. He is a depository of the glories, knowledge and academic attainments of his ancestors. In and outside India he commands a wide domain of acquaintanceship and a high position due to his remarkable influences. He is at present considered a nonpareil, top-notch and stylish orator in the Islamic world. There is in his language an absorption, an effect — such an effect that every word that comes out of his graceful tongue goes on sinking into the hearts of the audience. A silver tongued speaker as he is, his sweet, subtle and light tone and his internationally great personality dominate over any gathering however big it may be. He is the author of more than one hundred important and useful academic books.

To turn the thorny field of discord and dissension and the bitterness of mutual contention into an atmosphere of accord and unity through his sweet words and lofty character is his distinguishing feature. A whole world is convinced of his sanctity and greatness and all — the antagonists as well as the concordant — feel constrained to admit the fact that the Hakim al-Islam has attained to that lofty position of forbearance, nobleness, simplicity, humility, simple-mindedness, harmless method of work, tolerance and clemency where every one cannot afford to reach. Persian couplet :

'This felicity is not achieved through the power of the arm (i.e., physical exertion) — as long as the Munificent Lord may not bestow it'.

It is a special favour and obligation of the Real Doer of works that, in this delicate, rather burning and smouldering period, this great institution is lucky in being headed by a guide who, in these unfavourable conditions and from the mid-stream of disaccord, has piloted the boat of this establishment of knowlege towards the shore of progress, has rendered glorious exploits for its development and advancement and made a history with his determination and action, sincerity and self-denying. It is a history which bespeaks self-evidently that to discharge one's duties efficiently, large-heartedly and cheerfully in the midst of the crowd of roughs and smooths, bitternesses and unpleasant happenings is the work of that great personality whose illustrious name is Maulana Qari Muhammad Tayyib and whom the world of Islam takes pride in remembering as Hazrat Hakim al-Islam. Urdu couplet :

'Though the wind is swift and violent, he has kept his lamp alight — that dervish-man whom God has endowed with royal manners'.

He has vowed allegiance at the Truth-adoring hand of Hazrat Shaikh al-Hind Maulana Mahmud Hasan, the detenue of Malta, and is one of the well-guided successors (khalifas) of Hazrat Hakim al-Ummat Maulana Ashraf Ali Thanvi (may his secret be sanctified!). Thousands of the slaves of Allah in India and Pakistan have vowed allegiance on his Truth-adoring hand and are benefitting from his spiritual graces and blessings (**barakat**).

Besides India and Pakistan the gamut of his influence extends upto Afghanistan, Burma, the holy Hejaz, Jordan, Egypt, Iran, Lebanon, Aden, Rhodesia, Tanganiyka, Zanzibar, Madagascar, Reunion, Ethiopia, East Africa, South Africa and to the far off lands and countries like England, France and America. He has travelled to all these countries and has acquainted millions of men to the Dar al-Ulum. During the auspicious tenure of his office the message of the Dar al-Ulum reached upto England and America; he made trips to these countries and received financial aid (from the people) for the Dar al-Ulum. From amongst the authorities of the Dar al-Ulum Maulana Qari Muhammad Tayyib is the first august man who has travelled to so many countries and has, during his peregrinations, acquainted the peoples thereof with the religious and academic services of the Dar al-Ulum.

Every page of the history of the last fifty years is admitting the fact that during the tenure of office of Hakim al-Islam Maulana Muhammad Tayyib Qasimi there have been phenomenal and appreciable progress and advancements in every field and every aspect of this establishment

of knowledge and gnosis, this headspring of light and wisdom — the strength of students, the figures of aid to students, the building of additional rooms in the students' hostel alone, sufficient addition in the number of lecture-halls, the beginning and then the continuous addition in the facilities for supply of light and water. Besides this, this too is a bright aspect and constructive section of Hazrat Hakim al-Islam's resplendent regime that the Jamia-e Tibbia came into being druing his tenure. Graduates of the Dar al-Ulum are taught and trained here without being charged any fess in the Unani and the English systems of medicine and after being given the due clinical training and exercise in the art of healing they are made such accomplished physicians who can easily treat patients and thus provide for themselves a reasonable and respectable means of livelihood. There are today countless young men who, having received education and training in the art of medicine from the Jamia-e Tibbia of the Dar al-Ulum, are rendering the most excellent services to the creatures of Allah as experts in the science of feeling the pulse and as skilful physicians.

Similarly, the holding of the present session of the Dar al-Ulum during his period of vice-chancellorship is such a history-making and epochal event that its utility has been felt in the entire Islamic world; and which has prepared new roads for the unity of the millat and propagation of Islam and has bestowed upon this institution such a lofty position in the whole world that its effects, Allah willing, will be very far-reaching and durable.

Hazrat Hakim al-Islam is not only the head of the Dar al-Ulum but is also the founder and animus of hundreds of religious and Arabic madrasahs. He is a patron and member of many important educational institutions. He was a member of the Muslim University Court and has been a member of the Sunni Central Waqf Council for a long time.

At no time he has given up his line of teaching, his innumerable preoccupations notwithstanding. Important books of different subjects are always being taught by him. During his stay in Deoband he regularly benefits the students, in his sagacious manner, with the sciences of the Quran and the Hadith.

TOUR OF ARAB COUNTRIES

A delegation under the leadship of Maulana Muhammad Salim Qasimi, professor of Hadith and Tafsir in the Dar al-Ulum, Deoband, touring the

Arab countries and certain states of the Arab Emirates, acquainted the people with the Dar al-Ulum, Deoband. The delegation met the dignified and distinguished personalities, statesmen and politicians, and men of knowledge and accomplishments of these countries and invited them to attend this international session, explaining to them in a dignified manner its importance and utility. This delegation went to Saudi Arabia, Kuwait, Qatar and several other states of the United Atab Emirates and was warmly welcomed everywhere. Newspapers and periodicals published Maulana Muhammad Salim's interviews and statements. Similarly, the details of the coming of the delegation of the Dar al-Ulum, and news, features and interviews comprising the glorious services of the Dar al-Ulum, Deoband, were broadcast in those places on radio and television. In this tour of the Arab countries Maulana Badr al-Hasan, editor of the newspaper **al-Da'i** and a don of the Dar al-Ulum, accompained Maulana Muhammad Salim.

ELECTRIC LIGHT, WATER & LOUD-SPEAKER

To make suitable arrangement of light in such a magnificent, wide and spacious pandal, forty camps, bazars, hotels, book-stalls, camps and tents of various departments, etc., extending over a vast area; and a proper arrangment of water for as many as twenty lakhs of people was no less important work. Similarly, the arrangement of loudspeakers over such a vast area whereby people staying at distant places may easily hear the proceedings of the function was a very difficult, arduous and soul-consuming task. But a sincere worker of the Dar al-Ulum, Maulavi Irshad Ahmed Usmani (Electric Department), along with his compeers like Munshi Fazl Ilahi, etc., executed these lengthy works lightsomely and skilfully, labouring day and night. It was as a result of his hard working that the arrangement of light and water and loud-speakers in the general camp, place of function, camps of the graduates, the spacious dining-hall, and in all other lodges, buildings and rooms was satisfactory, rather praiseworthy.

RAILWAY HALT

As a result of Maulana Muhammad Aslam's and Maulavi Abd Allah Javed's efforts and painstaking the Central Railway Ministry also fully co-operated with the centenary session. It issued orders to issue railway concession tickets to the graduates and other guests. Similarly, the Railway Department built a temporary railway halt which greatly facilitated the arrival of the guests, adjoining the Qasimpur railway-crossing, near the pandal and camp of the centenary session.

A number of booking-offices were opened at the Deoband railway-station where tickets were available all the twenty-four hours. Besides this the railway department also made this arrangement that it assigned duty to its staff in the camp itself so that ascertaining from the people they could prepare single tickets for groups of ten and twenty persons and thus the latter could get the tickets conveniently.

ISSUE OF A COMMEMORATIVE POSTAL STAMP

This historical commemorative of this historic session is also particularly noteworthy that as a memorial on this occasion of the centenary session of the Dar al-Ulum, Deoband, the Government of India issued a special postal stamp. This commemorative stamp on which there is a beautiful picture of the grand and stately building of the Dar al-Hadith[1] in the Dar al-Ulum, Deoband, was released on the first day of the session at 8-00 a. m. in the historical building of the Navdarah, which is the earliest auditorium of the Dar al-Ulum, at the auspicious hands of the respectable vice-chancellor.

INTRODUCTORY LITERATURE

On this occasion the Printing Committee appointed by the Centenary Session Office got printed, with great care, nearly 150 brochures in which the services of the Dar al-Ulum, Deoband, have been mentioned under different captions. This literature was published in Urdu, Arabic, English and Hindi and on the occasion of the session was especially presented to all the graduates.

THE CENTRAL RAPPORT COMMITTEE, DELHI

Patron : Maulana Mufti Atiq al-Rahman Usmani.
Member : Muhammad Shafee Quraishi, Ex-minister for Tourism and Navy.
" Muhammad Yunus Saleem, M. P.
" Sayyid Shahabuddin, M. P.
" Maulana Sayyid Ahmed Hashimi, M. P.

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1. It is a fine co-incidence that the directors of the Sahitya Mudranalaya, Ahmedabad, Mr Vishnu S. Pandya and his two sons, Shreyas and Yagnesh, as well as the artist of the said press selected the picture of the same building for the cover of the first volume of the History of the Dar al-Ulum Deoband. (Translator).

Members : Maulana Imdad Sabiri, Deputy Mayor, Delhi.
" Al-Haaj Qari Muhammad Idris, Khateeb and Imam, Jam'e Masjid, Parliament Street, New Delhi.
" Sayyid Sa'eed Murtaza, M. P.
" Rasheed Mas'ud, M. P.
" Maulana Akhlaq Husain Qasimi.
" Maulana Faqihuddin, Municipal Counciller, Delhi.
" Maulana Mufti Zia al-Haq, Manager Madrasa-e Aminia, Delhi.
" Nawab Zafar Jung, Delhi.
" Maulavi Sayyid Rahat Ali, Graduate of Deoband.
" Sayyid Ijaz Ahmed, (Convener, Rapport Committee, Delhi).

FUND-COLLECTION FOR THE CENTENARY SESSION

In connection with the centenary session the most arduous and important work was that of fund-collection. When Maulana Muhammad Aslam Qasimi was made manager for the arrangements of the centenary session, there was not even an ordinary capital in the Centenary Session Fund. He, therefore, borrowed a sum of fifty thousand rupees from the Dar al-Ulum for the session and started the work with the Name of the Eternal Lord. First of all some teachers of the Dar al-Ulum embarked on journey and started collecting contributions for the session with great labour and earnestness.

Ordinarily there are innumerable sincere co-operators and well-wishers of the Dar al-Ulum who very sincerely collected contributions for this historic session and every man, according to his own aspiration and high-mindedness, gave more and more contribution, but there are also those people who fully co-operated with the teachers of the Dar al-Ulum etc. in raising funds in their respective circles of influence. All such gentlemen too deserve thanks from the Dar al-Ulum, Deoband, the Deoband group and all the workers of the centenary session. Allah willing, they will all be awarded with great recompense, reward and prosperity in both the worlds from the Court of the Lord of Honour!

Here are being mentioned the names of only those gentlemen who undertook travels on behalf of the Dar al-Ulum and collected lakhs of rupees from different regions. May Allah Most Glorious bestow upon all of them the choicest great rewards!

Hazrat Hakim al-Islam Maulana Qari Muhammad Tayyib (may his shadow never grow less!), vice-chancellor of the Dar al-Ulum, Deoband. Maulana Naseer Ahmed Khan; Maulana Sayyid As'ad Madani; Maulana Abd al-Ahad; Maulana Sayyid Irshad Ahmed, the chief preacher of the Dar al-Ulum; Maulana Muhammad Salim Qasimi; Maulana Muhammad Husain Bihari, Professor of Hadith and Tafsir; Maulana Waheed al-Zaman, professor; Maulana Me'raj al-Haq, professor; Maulana Anzar Shah, professor, Maulana Shakeel Ahmed, professor; Maulana Qamaruddin, professor; Maulana Zuber Ahmed; Maulana Luqman al-Haq, professor; Maulana Saif Allah; Maulana Muhammad Khalid Balliavi; Maulana Muhammad Na'eem; Maulana Aziz Ahmed Qasimi, B. A.,; Maulana Muhammad Isma'il, Maulavi Muhammad Yahaya, Maulana Qari Abdullah Saleem,head of the department of Tajvid; Maulana Zafeer al-Din; Maulana Jameel Ahmed, teacher; Maulana Sharfud-din, envoy; Maulana Bilal Asghar, preacher.

INCOME & EXPENDITURE

It should be adjudged a great success of Maulana Muhammad Aslam Qasimi, the chief organiser, and other managers of the centenary session that in connection with such a gigantic work they did not let the real subscriptions of the Dar al-Ulum to be affected by it and continuously went on struggling to have so much income for the centenary session that after meeting all the expenses a sufficient balance might be left for the Dar al-Ulum.

Praise be to Allah that as the result of this effort, endeavour and action the total income through the Centenary Session Office upto the middle of Rajab, A. H. 1400 was

	Rs. 8,692,497-00.
Expenditure :	Rs. 3,293,094-00.
Balance :	Rs. 5,399,403-00.

No doubt it is through the support of the infinite Mercy of that Magninimous and Helpful Lord trust and reliance on Whose Holiest Being is the real capital of the Daral-Ulum. It is a reflection of the special invocations and spiritual concentrations of venerable august men, accomplished saints and men of sincerity, who remained busy day and night in concentrating upon and invoking for this institution and the centenary session. And it is also a good fruit of the sincerity of intention of those workers of the said session who, from the very first day of inception, spent their best abilities on this that the expenses should be

minimum and income be maximum so that it could be utilised also for the future works and projects of the Dar al-Ulum.

DECORATION OF BUILDINGS & CONSTRUCTION-WORK

A committee named "Decoration Committee" had been formed under the convenership of Maulana Waheed al-Zaman, a professor in the Dar al-Ulum.

The work of decoration, cleanliness, change and construction in the buildings of the Dar al-Ulum was executed skilfully through this committee. Maulana Waheed al-Zaman himself worked so strenuously day and night that it told upon his health; nevertheless, he kept working twenty to twenty-two hours daily, supervising different works. Hundreds of masons and labourers were busy in this work as the result of which many magnificent buildlings were constructed. The upper floor of the magnificent mosque of the Dar al-Ulum was built in modern style and a fine, imposing and high gate was built for this mosque which, due to its attractiveness, absorbs the people's attention and gives pleasure to look at. The construction of spacious galleries in the library-building, new construction of main gate of the Dar al-Ulum, addition of a number of new rooms in the hostel and several new auditoriums, are also valuable and prasieworthy. Similarly, addition in the height of the historical dome of the Dar al-Tafsir, construction of new turrets and suitable changes and additions in the old buildings and compounds, have all been appreciated and praised. Through the special attention of the vice-chancellor and members of the Majlis-e Shura, and on account of Maulana Waheed al-Zaman's assiduousness, labour and aspiration, these gigantic works on which nearly 16 lakhs of rupees were spent could be accomplished and which, Allah willing, will be looked upon as an important memorial of the centenary session for a long time.

THE LAST WORD

This is a very short and brief report in which many things have been mentioned only briefly. It is hoped that, Allah willing, all the details that are not here will be included in the complete detailed report. It also needs to be mentioned here that in the foregone pages of this report there have appeared names of many such gentlemen who gave co-operation in different ways in the works of the session, but it should not be deemed that, besides them, other people are not worth mentioning. The fact rather is that all members of the magistral staff, all the

functionaries of the Dar al-Ulum, all the students and all the helpers and graduates of the Dar al-Ulum, deserve to be thanked in this connection.

May the Lord of Honour accept the services of all the people and bestow prosperity, success, honour and exaltation upon all of them in both the worlds — for the sake of the Chief of Apostles (on whom be Allah's peace and blessings!). Amen!

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